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## EDITORIAL.

Art in Schools.

Thanks to the enterprise of the Education Department and to the generosity of several private individuals, Madras educational institutions will soon be able to decorate their walls with beautiful pictures and striking portraits. We hope before long to be able to lay before our readers the actual rules of the Art Loan Collection to which these pictures belong, but in the meantime it may not be out of place to say a few words as to the object of the collection, and the use to which it may be put.

The object may be said to be twofold—first, æsthetic, secondly, illustrative. By the æsthetic object we mean the employment of the pictures as a means of stirring up in the pupils' minds a greater appreciation of what is beautiful, true and noble, of inducing them to prefer the beautiful to the ugly, of educating their taste, and of giving them a new pleasure in life in contemplating things of beauty. The importance of beautiful surroundings in the education of the

young is no new idea, but a fundamental principle of Ancient Greek thought, and one of the underlying doctrines of Plato's theories of education. A man's character, it was held, took its qualities from its surroundings. If these were noble and beautiful he too would be likely to grow up a good and noble man, if they were mean and sordid, his intellect would be mean and his aims low. Hence it was of the utmost importance that youth should grow up amid beautiful surroundings; buildings, pictures, sculpture and literature, all should be of the best and noblest, that the men and women of the future should be like them. Nowadays we are not so sanguine as to the influence of art on character, but we realise at least this much, that beautiful things may be a source of high intellectual enjoyment, and that in so far as they influence character permanently at all they influence it for good. But to be able to appreciate the beauties of nature and art, and discriminate between the beautiful and the ugly, we must be familiar with something that is beautiful, and this is precisely where Indian education has been defective up till now. Children grow up so unacquainted with beautiful things that they often fail to recognise a beautiful thing when they see it afterwards, and miss much of the highest pleasure of existence. Now to fill this very serious gap in the intellectual training of the young, is part of the æsthetic object we have alluded to: the pictures in the Art Loan Collection are chosen with the design of familiarising children with beautiful things, so that they may grow up to know what is beautiful and what is ugly, and to prefer the former and enjoy it. It is left to the teacher to direct the pupils' attention to the reasons *why* the picture is beautiful, and in this he will be helped by a descriptive catalogue. But in addition to training the intellect, it is hoped that the presence of pictures in schools, will be a source of pleasure to teachers and pupils, and tend in some small way to brighten the lives of town-bred children and make their school more attractive to them.

As for the use of pictures as illustrations for lessons, it is obvious that they may be of the greatest use in giving children clearer and correcter ideas of persons and things they read about. For instance, a picture of Queen Elizabeth, with her keen features set in the glory of a bedizened ruff, will go far to impress on young minds the striking personality of the Virgin Queen. Older students will like to see what kind of men Chatham and Burke and

Byron were, and will take a still greater interest in them after having got to know their faces. Children who read about clematis, violets, hollyhocks, buttercups and foxglove will like to see pictures of these unknown flowers, and appreciate English poetry more when they understand the truth of its imagery. Students will not, it is hoped, grow up with the idea that British trees are stunted and British skies sunless.

A Mahommedan University.

The movement to found a Mahommedan University at Lucknow or elsewhere in North India, of which a good deal has been heard since the lamented death of Sir Syed Ahmed, the father of Anglo-Mahommedan education in India is, we fear, premature. The supporters of the scheme seem to us to underestimate the difficulty of founding a university which can really justify its existence, and to overlook the essential difference between a University and a College. It does not follow because the Mahommedan College of Aligarh may be a decided success, and draw students from cities as far apart as Peshawar and Hyderabad, that a Mahommedan University would attract so many more Mussalman students as to possess even a presentable number of names on its books. Yet in a dearth of students what chance is there of its standard of study being kept on a level with those of other universities? Again, where are the necessary funds to come from? It took a Syed Ahmed, with all his broadmindedness and generosity to found a Mahommedan Collge: where are the ten or twenty Syed Ahmeds to found the University of Islam? Men talk of a general contribution from all Indian Mussulmans, but the only object for which they are willing to contribute generally is the replenishment of the Sultan's treasury for his war against the infidel. How many Mahommedans really care a button for a university? How many really appreciate the work of the little band of men who founded Aligarh? To most orthodox Mahommedans, Syed Ahmed is unfortunately little better than an arch-heretic, who used Aligarh College as a means of spreading his abominable heresy that good Mussulmans might pray to God in their own language, when, as everyone knows, they are bound to pray in Arabic whether they understand the meaning of the words they are saying or not. Until therefore our Mohammedan friends will give up the gentle and venerable custom of stoning their prophets, it will be idle to expect from them a general contribution sufficient to establish an

Eastern Cordova. But it may well be questioned, whether, in the present condition of Mahommedan education, it would be possible to establish and maintain such a corporation even were funds available. Money is but a small though an important part in the founding of universities. Scholarship, enthusiasm, ideals, all are indispensable to any university worthy of the name, and these are things beyond price. Even granting the high ability and scholarship of individual Mussalmans, these men are but a scanty band, far too few to carry on the work of a university, and many of them have already passed out of academic paths and followed other things than learning. Again, there is the perennial theological difficulty. What kind of Mahommedanism is to be the standard of religious teaching, for we may assume that religion will be taught as a matter of course? Are the Sunnis, or the Shias, or the new "heretics" to control its teaching? These are questions that must give us pause, and until they are satisfactorily answered we may perhaps be pardoned for believing that the best course for Mahommedans who are interested in higher education is to strengthen and develope the college they have got rather than attempt the foundation of a university before they have counted the cost. But even were all these difficulties surmounted, there would remain the question of the site, and we must confess we fail to see the appropriateness of Lucknow. Had Delhi, or Agra, or Bijapur, or Hyderabad, or even Aligarh been proposed, we would have considered the suggestion a good one, as far as the place was concerned, for the historic or academic traditions of these cities would be of the greatest value as a stimulus to intellectual life. By the waters of the Jumna fronting the war-worn Delhi Fort, or the white dream palace of the luckless Shah Jehan, sanctified by love and death and genius, or amid the tombs of Islam's kings and heroes and poets scattered broad o'er the dusty plains of India, here surely, if anywhere, may be found a spot, hallowed by the great dead, where the sons of the faithful may win back once more their ancient fame for learning and science.

## AN ORIENTAL FACULTY FOR THE MADRAS UNIVERSITY.

*(Continued from p. 219.)*

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We have already summed up under five heads the educational aims of the framers of the Despatch of 1854; and we shall now quote two passages from Macaulay's Minute to show that his views were substantially in accord with the policy of the Despatch. In insisting that English and not the vernaculars should be made the medium of instruction, he had in view only the higher and richer classes of the people and certain practical exigencies of the administration of this country by a race of foreign rulers differing as the poles from the great body of the people in their arts and morals, in their polity and civilisation. Macaulay wrote:—"It seems to be admitted on all sides that the intellectual improvement of those classes of the people who have means of pursuing higher studies can at present be affected only by some language not vernacular among them." And again:—"We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect. To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population." These extracts clearly show some things:—that the introduction of English education was advocated by Macaulay first with a view to the practical needs of British administration and next in the hope that the intellectual improvement of the classes partaking in the benefits of that education will result in enabling them to enrich the vernacular literatures so as to make them valuable and efficient instruments of the social, industrial and intellectual regeneration of the masses of the people; that the education of the masses can only be carried on in the vernacular languages and with the help of the new literature to be created in those languages by the classes availing themselves of the benefits of the new

English system of education and imbued with the advanced scientific spirit and culture of Europe. Also, when we mark well and understand the meaning of the expression, "at present", contained in the first of these two passages just quoted from Macaulay's Minute he seems to us to have even *dreamed* of, if not contemplated, the coming of a time when, with the creation of an advanced and rational modern literature in the vernacular languages of the country, these languages might develop capacities entitling them to become the media of even high-class Indian education. But of course it may well be argued against Macaulay, if he had ever cherished any such expectation in his mind, that it is not possible to put back the clock like that, and already we see that our educational system in regard to collegiate and secondary education in the English language has taken such deep root and attained such proportions of growth that no human agency can possibly contrive to alter its present character and foundations. Nor do the classes who receive the benefits of the present system of English education desire a change in the medium of instruction, as it enables them to enter into intelligent contact with the social life and the intellectual aspirations of an imperial race which is the very incarnate spirit of progress and which is the most vigorous and inspiring of all that have swayed the destinies of men.

But where is the enriched and advanced vernacular literature by which we are to "diffuse" among the masses of the people improved European knowledge of all kinds? Where are the "translations of European books" and "the original compositions" which were expected from the developed talents and new energy of those who, under the inspiration of an English education, were to become imbued with European culture and knowledge? Where is the new system of mass education in which these works are to serve as the means of conveying the scientific and industrial knowledge of Europe, and where are "the masters and professors" who, having learned in English the highest kind of European knowledge, are to be engaged in the work of imparting that knowledge to the people in their vernacular languages and by the use of the new literature created in those languages?

Only one answer, and that in the negative, can be given to these questions. Almost every expectation of the benevolent organisers of our present educational system has been disappointed.

The following quotation from the Hon'ble Dr. Duncan's letter to Government, referred to in the opening lines of this paper, will make this clear. "We have not had much of popular vernacular scientific literature in this country, owing chiefly to the unprogressive character of the vernacular languages, with vocabularies containing hardly any suitable equivalents for the processes of the industrial arts, to say nothing of the scientific principles which underlie those processes. The consequence is that the masses of the people fail to participate in the scientific knowledge and in the industrial and commercial progress of the time. It is necessary that every possible effort should be put forth, not only to prevent further degeneration in the languages of the people, but also to attempt gradually to enrich them by encouraging young and capable men to improve their knowledge of them." After this deliberate and emphatic pronouncement from the responsible chief of the Department of Education, no one need hesitate to say that most or all of the chief aims of the framers of the Despatch of 1854 have remained unfulfilled. Why is this so? The only answer that can be given is that there must be something radically wrong in the system of public instruction now in vogue and and that a remedy must be found and applied. We have seen that the framers of the Despatch as well as Lord Macaulay rightly conceived that the cultivation and improvement of the vernacular languages is the essential preliminary to the intellectual and industrial amelioration of the masses of the people. If neither the vernacular languages have been enriched nor the intellectual and industrial culture of the people been improved, has there been at least some substantial progress in the primary education of the masses by the efforts of our educated men? If such had been the case, we should not have to deplore the fact brought out in the Census Report of 1891 that "in Madras (*i.e.* in this Presidency) where education has made most progress eighty-five per cent. of the male and ninety-nine per cent. of the female population are illiterate." (Strachey's *India*, p. 195.) It has besides been noticed that "more than half the whole number returned as literate are found among a few classes comprising less than nineteen per cent. of the whole population". (*Ib.* p. 195). That the present system has produced such poor results is entirely due to the fact that that system of education is not quite suitable to the circumstances of the country

and indicates that extravagant expectations were originally formed of it and so they have been falsified.

In this connection it must also be noticed that, in the case of the vast majority of those who receive an English education, the study of English is carried on for a few years only and the knowledge obtained is of a very elementary character. It has been pointed out by the Census Commissioner, Mr. Baines, that "the class is numerous that learn a certain amount of English at school, but carry the use of it no further than the last examination, and cease to be able to read and write it after the lapse of a few years." Mr. Baines again observes that the following facts are brought out by the Census returns regarding English education :—"First, the insignificant number of pupils that carry instruction beyond the rudiments; the remarkably unprepared state in which the minute remainder appear for Matriculation; and, lastly, the relatively infinitesimal number that obtain a University degree." After this, it is no wonder that precious little advance has been made in the creation of a new vernacular literature of power and, consequently, also in the improvement of the moral, intellectual and industrial condition of the people.

It must be also be pointed out that hitherto the chances of rapidly obtaining well-paid situations in the Public Service has been the chief incentive to certain classes of the people to seek in large numbers the advantages of English education. Of late years we have noticed a steady increase in the numbers of educated men whose prospects and hopes of public preferment are by no means of a cheering kind; and, while this may in some degree be looked upon with satisfaction as setting free a portion of the educated talent of the country for carrying on the work of literary production, there is also room for well-grounded fear that the annual supply of educated men may get prematurely restricted, and already there are faint indications of a feeling that the mania for English education has been carried too far, as is evidenced by the fact that during the quinquennium, 1892—97, the number of secondary schools in the Presidency declined as also the number of pupils receiving Upper Secondary Education in the two localities most advanced in this respect, *viz.*, Madras and Tanjore.

A charge has been repeatedly brought forward against the educated men of India that they have no originality, that the intellect of the land has for some reason or other become stricken with

the curse of barrenness and that this accounts for the want of literary production in the vernaculars which we deplore. This charge can be shown to be entirely baseless, and indeed so numerous have been the demonstrations of latent possibilities of power that it is too late at this time of day to maintain so flimsy an accusation against the intellect of a race which has played a great part in the evolution of Eastern humanity, which has produced a noble literature of beauty and power in the past, and of whose learned men, "the learned Pundits of sacred Kashi," as he called them, the Governor of an Indian Province, Sir Antony Macdonnell, spoke as follows on an uniquely interesting occasion recently :—"Living in retirement and studious abstraction, you maintain the practice and traditions of learning and reflection, which have so enriched the literature of your country and preserved its religious ideals." So long as these powers of "learning and reflection" remain—and certainly there is no need to have them introduced here from without—it is ridiculous to argue that the people of this country have not high intellectual endowments or vigour. No doubt an Indian official's duties are of a very exacting and absorbing nature and leave little leisure, under modern social conditions, for the practice of much learning, reflection, or literary activity, and too many of our educated men, also, in this age are lured by unhealthy influences which are abroad to play the ambitious rôle of attempting to command applause by spouting forth a mass of exotic and exciting rubbish on public platforms, or what is worse still, of spending all the resources of a devilish ingenuity in order to lead by the nose blind and confiding European officials and tyrannise over innocent native subordinates. But, as the possession of high culture and character has never been denied to the people of India, we have to account for the present absence of literary activity in other ways than by saying that the intellect of the country has become sterile. Nor can it be proper to say that the native official's public or other duties are of so absorbing a character as to leave him absolutely without time or energy for scientific or literary activity, as there have been already many cases in India of men of untiring zeal and activity in the discharge of their official duty who have also distinguished themselves by honourable achievement as authors. There are ample reasons for believing that serious defects exist in the present system of education in India and that, unless they are

remedied, the disappointment of the hopes of a rapid creation of an advanced vernacular literature expressed in the Educational Despatch of 1854 and in Lord Macaulay's Minute will continue, and the advance of the Indian communities in culture and civilisation will for ever be retarded with the most disastrous consequences in the future. Even during the time of Lord Macaulay there were men not wanting whose prescience and sagacity enabled them in a measure to anticipate the present disastrous and deplorable condition of things. Mr. Thomas, for instance, recorded a minute in which he said:—"I will first express my decided conviction that a system which contemplates only the imparting of a high measure of education to a few, exclusively through the medium of English, must fail to produce any great or general effect upon the national mind. It appears to me to reverse the natural order of things,—and that the attempt to educate and enlighten a nation through a foreign language is one opposed to the experience of all times and countries. English must ever be, in this land, to the mass, an unknown tongue." And again:—"The people (the women as well as the men) will, as a whole, only think and speak and read in their native tongues; and their general enlightenment or education must —and, I believe, can only be obtained through this channel." Mr. Thomas also pointed out that under a system of English education only "a smattering of English may be acquired by a considerable number about our towns, or in direct communication with the few English residents in India." He then proceeded to ask in language ominously significant of the present condition of education and popular culture in India:—"How is this mass, wholly unprepared by even an elementary education in Western learning, to understand and appreciate the acquirements of the highly educated man? Or how is he to communicate his high attainments in science and literature to them? And what possible influence would he therefore exercise over them?"

It must be admitted that the "smattering of English" which is all that we, Indians, acquire under the present system has in most cases entirely succeeded in removing from our minds all taste for the vernacular languages and literatures. Many are able to boast of their being able to think in English, and we have known of men who have publicly declared that "they would not spoil the beauty of their language" by speaking or writing in the vernacular languages. At the same time, most of these proud English

scholars fail to wield the English language with anything like power or insight into its genius, and often their writings and speeches provoke nothing but mirth and ridicule by their violation of all established rules of taste, usage and grammar and by their wondrous fertility of resource in coining such strange and fantastic combinations of English words as convulse and distract the civilised human ear. After years of hard and sustained labour in acquiring the English language, it is sad indeed that this state of things should prevail in this country. If knowledge of Western learning is to be diffused among the masses of our people, it is absolutely necessary that the vernacular literature must be expanded; and we have already pointed out that the authors of the present system of education—not only the framers of the Educational Despatch of 1854, but others and Lord Macaulay himself—looked forward with hope and confidence to the time when, by the labours of the men educated and trained under that system, the languages of the country will attain a state of development that would render them fitting vehicles for the expression and diffusion of the knowledge and culture which was to lift this ancient people from the ignorance and apathy of ages. Now, as the men trained under the present system of education, (*i.e.*) the men possessing high attainments in the English language with but a smattering, or even less than a smattering, of the vernaculars have failed to do our Government and people the service expected of them, the system must be improved, and all thoughtful men must devote their minds to the task and devise a system more suitable to our needs and better calculated to carry out the aims and intentions of the framers of the great Educational Despatch of 1854.

There is no gainsaying the fact that our educated men have very little power to wield their own languages, and such attempts in this direction as have yet been made have proved sorry failures and have often provoked nothing but derision and contempt from the native vernacular scholars trained under the traditional methods. These men, whatever their stock of liberal ideas and culture, acquire and possess undoubted literary power in the languages they cultivate, and this for the simple reason that they are their mother-tongues. We have heard from a gentleman long resident in England that it often happens that men who, after a long course of mathematical or scientific study, make their first literary attempts in English evince an astonishing power over the langu-

age, though they may not always attain the classical elegance and ease of a Morley's or Stephen's or Pater's art. The talent for vernacular literary composition is in the very blood which runs in our veins; and even after years of total neglect, the fountain of literary power in one's mother-tongue does not dry up, as the present writer is, from personal experience, enabled to assert. In the case of most of our educated men, this neglect of their vernaculars is enforced on them during the long years of their school and college education, as but a very subordinate place is assigned to them in the educational system of the country, and in due course of time they lose their intellectual appreciation as well as their inborn sentiment of affection for their own language and literature. Can any one wonder that these men have failed to satisfy the expectations originally formed of them, in regard to the cultivation and development in the languages of this country of a new and modern literature of power and beauty? Can any one under existing circumstances feel surprise that the masses of our people still remain steeped in ignorance and superstition, after nearly a century of peaceful, progressive and benevolent British rule? Sir M. E. Grant Duff, late Governor of this Presidency addressing the graduates of the Madras University, asked:—"Are you satisfied with what you are doing for your own literature? How many of you, whether you are speaking Tamil, Telugu, Malayalam, Canarese, Tulu, or any other tongue, are doing anything or seriously proposing to do anything to the literature of those languages or any of them?" And again:—"How many of you are seeking a large and scholarly knowledge of the vernaculars of South India?" As a man of wonderful foresight and culture, Sir M. E. Grant Duff was certainly right in asking these questions of our educated men and pointing out what directions their activities must take if they had at heart the future welfare of their own country. At the same time, we must not fail to observe that, while it is easy enough to ask these and similar questions, it is by no means an easy matter to diagnose the present-day conditions of Indian society so as clearly to find out the diseases lurking therein and apply a proper remedy. It is here that we want guidance, and we often fail to get it from quarters where we have a right to seek it. But it is gradually dawning upon the minds of men that, so long as the present system of education is lop-sided, so long as it confines itself to giving an education in which

the acquisitions in the English language occupy almost the entire mind and activity of the learner, and "a large and scholarly knowledge of the vernaculars of South India" does not form a necessary part of liberal education, there is not the remotest chance of that system of education giving any the least impulse to the true advancement of our people.

But, while we point out the evils of the present system and its barrenness in results, literary or other, we do not want to overthrow it and have another in its place. We do not want to "destroy the ascendancy of the English language". in this country, nor do we desire or seek to lessen the educated Hindus' command over the treasures and resources of this noble language of a noble race of men. We only want to see the lop-sidedness of this existing system removed; we only seek to redress the balance by *adding* another side to our University system in which the vernacular languages will occupy the chief place in the system of instruction and examination and in which the study of the English language will be confined to the extent that will be necessary to lay open before the student the vast treasures of modern and useful knowledge existing in that language, so that the higher command of the vernacular languages possessed by these men will be useful for purposes of vernacular literary production and translation. Those who issue out of the proposed Oriental side of our University education will thus happily combine with their Eastern culture the true spirit of English learning, and this will surely enable them to fulfil properly the ends we have in view.

It must be pointed out in this connexion that there is not the slightest reason to suppose that the men produced under this system will be found wanting, quite as much as those turned out under the existing system, for the task of improving the vernacular literatures of the country. The history of every civilised country in the world decidedly refutes this contention. Every such country has a vernacular literature of its own, and no country in the world possesses a literature of power and beauty in a language foreign to it. The fact, too, that natives of India, however highly educated in the English language and literature, failed, during a century of British rule, to produce any really valuable work of genius which the world will not willingly let die is perfectly in consonance with the universal experience of humanity in other lands and ages than

our own. A foreign language never comes home to the human bosom in anything like the manner in which the vernacular does; foreign words do not appeal to the mind in such a way as to convey full and accurate knowledge of the ideas they are meant to express; the learning of a foreign language, especially the learning of a highly-developed language like the English, is so taxing as to require some of the best years and energies of men and often leave very little of surplus in those respects for a vigorous and eager pursuit of knowledge for its own sake. Composition in a foreign language involves always a burdensome and exhausting exercise of mental energies, and, as a matter of fact, many of our intelligent and educated men recoil from the labour which elegant English composition involves, especially when the best results they can arrive at after much hard and patient labour compare very unfavourably even with the tenth-rate productions of semi-educated Englishmen finding in their native tongue the free and vigorous utterance which forms the natural clothing of their thoughts. The men trained under the proposed Oriental side of our University education will have none of the above disadvantages, and all the facilities of literary production in their own tongue which men of culture enjoy in every country in the world.

It has also to be borne in mind that, if Western ideas are to find expression in the vernaculars, a lot of new terms will have to be coined and made available for use in literary production and among the people at large. How can this be done by men who have, like those educated under the present system, only a smattering of the vernacular languages and, in most cases, have almost wholly disconnected themselves from Indian literature and even take a pride in proclaiming that fact to the world at the top of their voices? Before such new terms can be coined, it is necessary to have a thorough knowledge of the vernacular vocabulary, literary and popular, of the laws of the formation of vernacular words and idioms, and of vernacular euphony, and such a knowledge can only be expected from those who have "a large and scholarly knowledge of the vernaculars" of South India,—a knowledge which the present class of educated men certainly do not possess.

If it can be asserted with any amount of truth and justice that the vernacular tongues of India are barbarous, uncultivated, worthless things which it will be well worth men's while to de-

cently bury and consign to oblivion, then there will be no need for regretting the present cruel neglect of them. But this no one has ventured to assert. On the other hand, it is a well-recognised fact that every one of our South Indian vernaculars—and the Tamil, especially—possesses a vast and rich literature and is a language, too, of considerable power and resource. Numerous testimonies can be quoted from the writings of European scholars. Two will suffice for the present purpose. Mr. R. N. Cust, long a distinguished member of the Indian Civil Service, says of the Tamil :—"The Tamil is a strong and superior vernacular, capable of unlimited development," and his testimony is equally emphatic regarding all other South Indian languages. Dr. Caldwell, the well-known missionary Bishop of Tinnevelly, also speaks of "the wonderful perfection several of those languages (*i.e.* the South Indian vernaculars) have reached as organs of thought," and expresses his hopes regarding "the commencement and development of a good modern vernacular literature—a literature equal—if that were possible—to the ancient literature in beauty of form, and superior to it—which would be possible enough—in the value of its subject-matter." A cultured and far-seeing Englishman has also truly observed that "the history not only of our own language, but of every vulgar tongue in Europe, justifies the presumption that so soon as effort is directed towards their improvement, Indian vernaculars will almost immediately and spontaneously put forth the ordinary strength of language." With the testimonies just quoted from Mr. Cust and Dr. Caldwell before us, we cannot for a moment agree with those who say that the South Indian vernaculars will fail to put forth even "the ordinary strength of language." On the other hand, almost every educated man in South India is full of hopes of the possibilities of the development of these languages under favourable circumstances. One who was in most respects the most perfect embodiment in this country of the harmony of the culture of the West and the East, one, too, whose premature death caused general consternation when it occurred and a void which to many of us at least appears to remain as yet unfilled, the late Professor Ranganadam, never doubted for one moment that our vernacular languages could be "improved to such an extent as to make them fit media for the communication of Western ideas in Science and Philosophy." No man in any degree worthy of the rich literary traditions of

India can accept the contention that our vernaculars have no staying power in them, and we cannot have the slightest hesitation in declaring that for a people with our priceless inheritance in this regard the loss of our vernacular languages must necessarily be bound up with the loss of our very existence as an ethnic factor in the future evolution of humanity. It is only those who have made up their minds that we, South Indians, are going to be inevitably ordered off the face of the earth as the result of the coming competition here of the representatives of rival systems of culture and faith that can logically maintain that we can ignore our duty in regard to the cultivation of our vernacular languages. But to these we would humbly point out two facts, viz., that, in the first place, every decennial enumeration of our people shows a growth, and not a decline, of their numbers, and that, in the second place, every year we see increasing signs of the growth of vernacular literary activity and that our educated men are not losing sight of the benevolent advice given to them, some years back by one of our foremost men in this age, the late Sir T. Muthuswami Aiyar, "See that you gain a step in advance every year in the development and enrichment of the vernacular literature." No doubt religion continues still our predominant interest and carries the palm in respect of the quality and variety of the publications that issue annually from the South Indian press; still even religion can no longer be presented in the stereotyped fashion of bygone days, and its adaptation to the new mind of the men of this epoch must itself result in the acquisition of increased power by the vernacular languages. But we must not fail to note that other branches of knowledge and activity are also commanding our attention to an increasing extent, as can be easily gathered from a perusal of the contents of our vernacular journals and newspapers, and in fact some attempts are being occasionally made by able men to introduce to our people the elements of Western learning in some important branches of knowledge. The requirements of British administration are also driving our rulers to the necessity of introducing an elementary knowledge of various kinds (and also appropriate technical terms) into the training of the lower ranks of subordinate officials. In these and other ways, a hundred influences are at work and must sooner or later bring on a state of social progress in which the steady improvement and enrichment of the vernacular languages will be

much more consciously and laboriously pursued than is now the case, and men will no longer find it in their power to ignore those languages even if they are so inclined, either from perversity or selfishness, as the case may be. The only question for us to consider at this juncture is, are we not, as men, capable of judging for ourselves and responsible before God and man for 'what we shall do, and having also to maintain our credit for prudence and wisdom in the eyes of posterity, to try to regulate the course of events so as to remove existing evils and bring about a progressive and salutary improvement in the education and social advancement of the masses of our people? Is it for us to say, because there is a tendency in certain languages, as in certain races, to die out, 'let these South Indian languages die out also and let the people of South India shift for themselves, as they best might, with the new language from the West offered to us as our rulers' gift?' To those who have pursued our argument thus far we need not point out that this is a most dangerous and discreditable course for us to pursue. We must also bear in mind that it is our privilege to live in an age when civilised men act more and more from set purpose and conscious deliberation for the achievement of national and humanitarian aims, and we cannot, if we will, follow the counsels of those who preach the gospel of despair.

At the commencement of this paper, we referred to the difficulties felt by the Educational Department in the selection of pundits and munshis as one of the reasons which have helped to bring this question of an Oriental Faculty within the range of practical educational politics. Apart from the improvement of the system under which pundits and munshis are to be selected for the posts which they now fill, we have to bear in mind how much the improvement of the vernaculars will be helped forward by the bringing into existence of a better class of pundits than we now have in the country. They have "the large and scholarly knowledge of the vernaculars" which Sir M. E. Grant Duff spoke of in his Convocation address, and, if only they can combine with their mastery of the vernaculars a fair and reliable knowledge of English, at least as much knowledge of that language as the present Anglicised class of native graduates possess of their own vernaculars,—they would prove most efficient helps towards the improvement of the vernacular languages. Their knowledge of

English would teach them new ideas and also rational and simple modes of presenting them, and these are just the things they have to add to their unquestionable power of wielding our native languages to enable them to create in these languages a new literature of knowledge and power. Men like Arumuga Navalar among those who have passed away, Pundit Swaminatha Aiyar of the Kumbakonam College and Somasundara Nayakar among those who are still living and working for us, and others too numerous to mention, are sure to help forward the progress of the new literature in the vernaculars in a really satisfactory manner and with the required rapidity of execution; and the present universal dissatisfaction with regard to the condition of our vernacular languages will, within a decade or two, after the introduction of the new system of producing pundits, have fairly begun to pass away.

Before we pass from this question of improving the pundit class so that they may prove efficient helps towards the production of a new and useful vernacular literature, we have to point out that these pundits are also the repositories of the sacred learning which is the richest treasure which India has been the chosen instrument for creating for the elevation and emancipation of the human race. Seated aloft on the heights of meditative reflection, the sages of India in the olden time reasoned severely on all the problems of life and the universe, discovered all the great laws and truths of the spiritual world, and brought all the resources of human dialectics to the task of defending and fortifying the metaphysical basis of the universe so as to place it beyond the reach of cavil, sneer or sophistry, and this is why to-day the Vedanta religion, which is the finest flower and the ripest fruit of Indian spirituality, is a power which the civilised world has to reckon with. If Professor Max Müller calls that religion "the most sublime philosophy and the most satisfying religion", if the last of the great philosophers of Europe, Schopenhauer, can honestly and boldly come forward to declare that "it is destined, sooner or later, to become the faith of the people", and if the Parliament of the World's Religions has to give its representative the palm for influence and attractiveness, we, the people of India, can certainly assert, with a large amount of rational justification, that we entertain the hope that that marvellous system of faith and philosophy must, within a measurable distance of time, become a power in the world making for righteousness.

Now, the pundits of India are the men who possess the key to this rich store-house of divine truth, and nothing can be of greater interest and importance to humanity than to place them in a position to expound their knowledge and learning in such a way as to reach the men of modern time, especially in the West, as these have now taken upon themselves the task of leading and organising the races of humanity. When they master the tests of truth and the methods of expounding truth which the European mind demands and the European system of training imparts, we feel confident that they will present the Vedanta system of philosophy in such a way as to convince and inspire even men brought up in a different school of tradition and civilisation, and no one can have the right to say that this is not work which has to be done and which is waiting to be done by the recognised custodians and authoritative repositories of the light and learning of the East.

There are men who say that the pundit class has no place in the intellectual evolution of the future, that they have only the value attaching to the exhibits of a palæontological museum, and that they have to be retired at the earliest convenient date possible from the sphere of practical life into a fitting show-room or gallery where they may be gazed at for fun or for profit, by the men of the new age. This may be a highly chivalrous and generous sentiment in those who indulge in it, but we must, before giving the latter the credit to which they are entitled, take it for granted that they have completely shut their eyes and closed their ears to all that is going on in the world in order to indulge to the full their emotions of tenderness and delicacy. Those, on the other hand, who have watched the signs of the times and the influence of Indian ideas in America and Europe, and those also who, in this country, have learned to know the pundits well, and especially to appreciate their real excellences, cannot but entertain the hope that, with some acquaintance at least with the methods and results of European culture, they will yet be able to improve on the traditions of Indian learning and thought in such a way as to help forward the spiritual maturity of the peoples of the world and pave the way for a nobler, happier and more peaceful organisation of our race.

The only plausible ground of objection to the institution of an Oriental Faculty in connection with the Indian Universities is

that these institutions have been founded and maintained for the purpose of introducing European learning and its results and influences into India and that the institution and development of an Oriental Faculty would be contrary to the policy which led to their foundation. Even assuming this to be the case, we think we have said enough to show that the promotion of advanced vernacular culture and the consequent provision for the creation of a modern vernacular literature are the best means for attaining the end above referred to. An exclusive reliance on the present one-sided system can only result in the continuance of the disasters which everybody now deplores and wishes speedily to remove. But it is by no means correct to say that the Indian Universities have been established to introduce a *purely* Western educational system into this country. The Act of Incorporation makes use of the expression, "a regular and liberal course of education"; and certainly it is extremely *irregular* and *illiberal* to exclude from the Indian Universities a *proper* course of study and examination in the Indian languages,—such a course of study as would speedily remove the evils which have now become so rampant as to entirely discredit the Indian University system.

There is still another possible objection on which we may be permitted to say a few words. The people of this country have very little experience or capacity for creating and working a new scheme of education and in fact for achieving any practical aims by maintaining and developing a proper administrative machinery, and therefore they must be guided and trained in University organisation. Now, if a purely Oriental Faculty be organised, it will have to be entirely left in the management and control of the natives of the country, as Europeans have no acquaintance with the literature in our vernacular languages; and, under existing circumstances, this attempt at self-government in a matter vitally affecting the future development of the South Indian people must be necessarily accepted as premature. We wish to say that we cannot at all agree to this objection. We have already pointed out that we have reached a state of acute danger, if not of disaster, in regard to the condition of our vernacular literature and that, as time is pressing, the matter requires to be promptly attended to and a remedy speedily applied. In the second place, we have to take into account the fact that, as matters exist *at present*, the adminis-

tration of the vernacular side of the University is almost entirely carried on by native agency and not the least harm has been done that anybody is aware of. If the Oriental Faculty now contemplated be organised, the lines of administration will largely at present remain unchanged, though necessarily the scheme of studies will have to be placed on a different footing and regulated by different principles. It is for the admission of these principles into the constitution of this University that we are contending, and after a beginning has been made we shall have to advance by the light of experience slowly gained. We have further to bear in mind that there have always been available to us some Europeans who have cared to make a study of our vernaculars, and their services can always be secured in the organisation and working of the Oriental Faculty. Finally, we do not see why, with the assistance of the native members of the Senate, the European portion of it should not be able to judge for themselves what our requirements in this matter will be from time to time, seeing that almost the entire administration of the country has been long carried on in this manner.

We have hitherto been occupied with the discussion of the principles and grounds on which our University is being invited to take a new departure and institute this Oriental Faculty with examinations and degrees in Oriental languages and literature. We have seen that the circumstances of the country require that the University authorities should speedily devise a remedy for a great and growing evil. There can be no doubt of the urgent necessity and the expediency of adopting a course like the one now brought forward, and any great delay or hesitation is very likely to bring on a most dangerous break-down of the Indian social edifice, and that at no distant date. When that is said, all has been said that is worth one's while to say. The subject lends itself for attractive treatment on sentimental lines, and already much harm has been done to this cause in certain quarters by yielding to the fascinations of rhetoric and appealing to emotions of various kinds. We have attempted to rest our case for the Oriental Faculty entirely on facts and arguments drawn from the present educational and social conditions of the country; and, whether the cause of Oriental studies in the Madras University and Presidency wins or fails, we should at least like to see that that cause does not suffer by the appeal to passions such as are entirely out of place in a controversy like this.

We have now to enter into some of the details of a working scheme for giving effect to the principles above put forth. In making suggestions on this matter, we have primarily and at present only to consider what the University has to do, for it is in connection with that institution that the question has been brought forward. When that question is settled it will be for the Government and for the people, through the various private bodies interested in the progress and advancement of their cause, to consider how far they can utilise the opportunities and facilities offered by the University. Viewing the matter at present entirely as one on which the University has to frame a practicable scheme, we propose to make a few simple suggestions. Our University is a purely examining, and not a teaching, body, and therefore we have to suggest a scheme of examinations suited to the nature of the case. When the University has settled this matter, then will be the time for Government and for private bodies to see whether they cannot profit by the opportunity afforded them and start institutions where they can afford the instruction and training necessary for the candidates who are to appear for these examinations. As regards the present topic, we must take for granted that in any scheme that is to be framed in order to give effect to the proposal for instituting an Oriental Faculty, the English language must be included. We intend, as already stated, by instituting this Faculty to remove the lopsidedness of our present system of education and to have a set of examinations in which the vernacular languages and literatures will occupy the prominent position and English will take up the position which the vernaculars occupy in the present scheme of examinations in Arts. If we are to achieve the ends we have in view, as stated at length in the first part of this paper, it is necessary that a knowledge of the English language and a scheme of examinations in that language must be included in any proposal to bring into existence an Oriental side to the Madras University. A purely vernacular system of examinations will achieve none of the great objects mentioned above, and will soon be accepted as a solemn farce. It is expected that these examinations and the culture which they will presuppose will form efficient instruments for the growth of a new literature in our vernaculars and for the moral, intellectual and industrial regeneration of an ancient people, and it is absurd to suppose that this

can be done by a study of the existing vernacular literature which, however beautiful its form, contains little or nothing that is modern in substance or method. There are no doubt some who say that books in the vernaculars modern in their substance or methods will be forthcoming. But for this we shall have to wait indefinitely, if we are not to demand at present a fairly sound knowledge of English from the candidates for these examinations. The new examinations will become a matter for ridicule, and the men who come out of them a mark for men's obloquy and contempt, if we make the grand initial mistake of excluding English from our scheme. We know already with what cheap contempt some men are apt to regard our pundits,—men whom most of us, in spite of our Western education and culture, so much appreciate and cherish—and even go the length of calling them as "the representatives of unreason," &c. We must, in the first place, enable the pundits and others who pass out of the proposed Oriental Faculty to hold their own and even silence their detractors by giving them a fair knowledge of the English language and thereby of the content and methods of modern culture. We expect that they will soon make their influence felt and command respect on all sides. We expect also that, sooner or later,—very soon, indeed, rather than late—there will be a rapid expansion of our vernacular literature as a consequence of their being brought under the influence of new ideas, while still largely retaining the usual command of their class over the resources of their mother-tongue. Quickened and vitalised by contact with the fresh minds and vigorous thought of the West, they will create a school of Oriental literature and a modern vernacular style which, as a vehicle of thought, will in time be worthy to compare with the modern exemplars of style in the West.

And if English is to be included in the curricula of studies for the examinations in the new Oriental Faculty, we have next to see what is to be the nature of the test for which the Oriental candidates should qualify in that language. Here there is some room for difference of opinion. On financial grounds, perhaps, some are of opinion that it would be enough if, besides answering the purely Oriental papers, these men are asked to pass in the English papers set for the Matriculation, F. A. and B. A. Examinations. Perhaps this will be asking too much of the candidates for the Oriental degrees, at least to begin with. No doubt we perfectly

agree that our pundit's command of language is of a very high order, but we fear that the structure and genius of the English language are so peculiar that the pundits cannot at present be expected to acquire such a critical knowledge of that language as to enable them to pass these difficult tests. It is not desirable to place any great obstacle in the way of the success of the new scheme; and we fully believe that, even by passing through less difficult tests, the pundits will be able to wield the English language with a certain amount of vigour. But, after all, our object in organising the Oriental Faculty is not to enable the pundits to a acquire a mastery of the English language and become English authors, but to place them in a position to combine a certain amount of the culture and methods of the West with the usually thorough and scholarly knowledge of their own languages. It seems to us to be necessary to have separate papers in English for the various examinations in the Oriental Faculty, and they need by no means be prepared on the model of the papers now set for the various Arts Examinations of the University. Indeed this would obviously be a very unsuitable thing to do, as the standard of English scholarship for the candidates for Oriental degrees ought in the nature of things to be different from that which we require from those who qualify for University degrees under the present system of high English education. Grammar, Translation, Elementary Science, and Elementary History and Geography, &c., will be all, or almost all, the knowledge of English that need to be insisted on at present. We can only now speak in these general terms, and the exact nature of the several English tests will have to be finally settled in the light of the experience gained from the working of the Faculty during a few years after its foundation. Our pundits, we have no doubt, are highly intelligent men, with well-trained powers of ratiocination within their limits, though after a fashion with which the Western mind is rather unfamiliar and which it may be too apt to regard as uncouth or even absurd. But, notwithstanding all that we may be prepared to say in their favour, we must not ignore the fact that they regard the English language, with its erratic structure and miscellaneous composition, as something not very unlike the proverbial "limb of Satan," and they are sometimes known grievously to fail in their attempts to attack and master its peculiarities. It is necessary that we must proceed in

the most cautious manner possible in the attempt to enable them to combine as much knowledge of English as they need to have with their usually profound mastery of the Native languages. To call upon them to appear for the English Language Branch of the B.A. Degree Examination would be certainly too much to demand of them, at least, for the present, and it is necessary for the success of the new scheme that we must not take so big a leap in the dark. We must remember that the detractor of the pundit is abroad, and already the air is thick with the rattle of his cheap denunciation and ridicule of this attempt to give the pundit a place in our present social evolution. If we are able to get the support of the University to this new scheme, it must be the duty of its well-wishers to see that no mistakes whatever are made in starting or working it and no foothold of any kind is given to its opponents to enable them to make merry over the difficulties or failures of the former.

In this connection it may well be pointed out that it is advisable to have three examinations in the proposed Faculty, a Certificate Examination corresponding to the Matriculation, and two Degree Examinations corresponding to the B. A. and M. A., with suitable Native titles to be bestowed on the successful candidates. It is quite unnecessary to have two Certificate Examinations, and we have always thought our present F. A. Examination to be a most unwelcome intruder dislocating the entire Collegiate course of study and retarding its slow and peaceful evolution. "The sacrifice of education for examination," if it ever required a protest in England, is a crying evil in this country which teachers are bound to denounce with a hundredfold more vigour and unanimity, and in our view the F. A. Examination is a monster which requires to be cleared out of the path of the South Indian aspirant for a University degree. A second Certificate Examination is quite unnecessary in the proposed Oriental Faculty, and the evil example of the present English course need by no means be followed. The standard of these examinations and the fees to be levied from the candidates appearing for them are matters of detail which must be left to a small committee of experts.

The question has been raised, whether any standard of general education should be demanded as a qualification for admission to the above-mentioned Certificate Examination, and, if so, whether any existing public examination should be taken as a

standard, or any separate test instituted. We think that all this is unnecessary, and that *eventually* it will be sufficient to require certificates of attendance at affiliated Oriental Colleges from the candidates for the several examinations in the proposed Oriental side.

One or two more questions of prime importance must be dwelt upon, and we make no apology for ventilating our views regarding them at some length. Are there in this country any suitable Oriental schools or colleges for imparting instruction on the lines needed for securing success in the examinations to be instituted in connection with the Oriental Faculty? The answer must be to some extent in the affirmative, because the Native States of Mysore and Travancore maintain Sanskrit Colleges, and there is a Sanskrit College in Tiruvadi maintained out of some funds est apart for charity by the rulers of the defunct Native State of Tanjore. But these require to be much improved, and vernacular studies also introduced, before they can serve the purposes of the University. Neither the Madras University nor the Madras Government can have any decisive voice in the character and conduct of the instruction imparted in these institutions, but we may take it for granted that all of them will rapidly adjust themselves to the requirements of the University curriculum in the Oriental Faculty, and we may be quite certain also that several other schools, both Sanskrit and Dravidian, will spring up in different parts of the country as the result of private enterprise and beneficence, independent or aided. High Sanskrit and vernacular education has always in this country been cheap and will, for the present at all events, continue fairly cheap, though it may be that times will soon have changed and then even the education in the Native languages can no longer be had at the cost now obtaining. But we need not here look far ahead; and, taking only the present time and the prevailing conditions into consideration, we have every fair prospect that institutions for imparting the education needed for passing the examinations in the Oriental Faculty will be established, or various existing institutions will so alter or improve their constitution as to furnish such instruction.

But, at the same time, it is necessary that Government should establish a model Oriental College. Of course, the objection of want of funds will be adduced, more especially in these critical times when the Government of India have had to pass through un-

expected financial difficulties. But, if we set ourselves to examine the matter somewhat closely, we shall see that we are apt to indulge in much exaggeration here. We have already stated that, in our view, the cost of Oriental education, even when mingled with the knowledge of English needed for the examination in the Oriental Faculty, is not likely at present to be high. Besides, so far as this Government Model Oriental College is concerned, we do not think there will be any difficulty in liberating large Government Funds now otherwise employed, and employed, too, in a manner and for purposes avowedly undesirable. Three or four years ago, the Honourable Dr. Duncan, the Director of Public Instruction, mooted the question of the abolition of the Kumbakonam College, and since then we have made a distinct advance in this matter, as another of the optional subjects taught in that College, *viz.*, Logic and Moral Philosophy, has been abolished and the number of the students attending the B.A., classes has also fallen. It may be considered almost certain that this College will in a few years be abolished as a Government institution, if no properly constituted Committee of local notabilities should come forward to take up the management of the institution in their own hands. With the increasing attractions of the great First Grade Colleges at Madras and Trichinopoly, the Kumbakonam College must necessarily decline. The Hon'ble Dr. Duncan, foreseeing the inevitable, made an offer to the leading men of Kumbakonam in regard to the maintenance of the College which, if they had accepted it, might have given the institution a new lease of life under altered conditions. But they chose to maintain a conspiracy of silent indifference and inactivity, and soon the time may come when this noble creation of the life-long devotion and labours in the cause of education of Porter and Gopala Rao will have crumbled down. We think that the noble building on the banks of the Cauvery, the beautiful and even poetic surroundings in which it is situated, and the historic associations, penetrating to a remote antiquity, of the town of Kumbakonam are all well-fitted for an Oriental College, and a portion—perhaps less than a half—of the funds now spent upon it is all that is needed for maintaining an efficient and thoroughly well-equipped Model Government Oriental College. With such a Model Government institution and others like those mentioned above, we may well be assured of the success of the proposed Oriental Faculty.

This question of the institution of an Oriental side to the University has come up not a day too soon. On every side we see signs and portents of intellectual stagnation and social degeneracy. The poisonous exhalations of a purely destructive and utterly unsuitable fabric of education are filling the social atmosphere in this country, and false ideals and foolish ambitions are stirring in the minds of men and threaten the very foundations of Indian Society. The work of centuries of silent suffering cannot indeed be undone in a moment, and certainly the noisy chatter of a microscopic, though pretentious, minority seated in solemn conclave and debating about everything of importance to everybody on earth from liquor and opium and salt to the Constitution of the British Empire is not the way to taking this ancient people along the paths of slow, silent, peaceful and painless social evolution. The true method of reform and progress is, in our view, to endeavour to effect a change in the spiritual basis of men's thought. The spiritual maturity of the world around us can only be attained when, in the words of Sir M. E. Grant Duff, the new knowledge of the West and the old knowledge of the East have been fused into one wisdom. Here in India a long course of laborious effort to transplant Western ideas and express them in our Native languages must precede the endeavour to harmonise them with our ancient knowledge and civilisation; and it is to advance this sacred cause of progress and harmony in India that we seek to institute this Oriental Faculty in connection with our University.

K. SUNDARARAMAN.

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## THE BERLITZ METHOD OF TEACHING MODERN LANGUAGES.

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Truly, there is nothing new under the sun; and as we shall see further on, at least in the present question, very little comes to pass in the world, of which Shakespeare had no notion.

The Berlitz method is only an old idea systemized and perfected. Electricity is nothing new; it is only the making use of it which is modern.

The learning of languages in the old way, by beginning with grammar and stumbling on through translations, takes years of labour, and the results are, in most cases, far from satisfactory. One often hears a person say : "O yes, I learned French at school but I have forgotten it since then." Such an one may have *studied* French, but if he or she had *learned* it, it would never be forgotten.

When I was a child I learned (from another child) how to count as far as eight in French ; and though I subsequently learned the whole language, I can still remember my first incorrect pronunciation of the first eight numerals which never have seemed to be in any way a part of the language of Molière. How is it that children learn to speak a foreign language so quickly if it be not that they never vex themselves about the rules of grammar ? If we had never spoken before we knew the difference between a noun and a verb, there would have been less noise in the world.

An English lady who had written a learned treatise on German genders was once ill at a hospital in Berlin, and while suffering from thirst she was forced to lie quiet because she did not know how to ask for a glass of water.

It is indeed well to study the theory of music, but the one who can charm us by playing Beethoven's Moonlight Sonata may—so far as we know or care—be quite ignorant of Thorough Bass. So it is also well to know the difference between a noun and a verb, but such knowledge never helps us, in case of need, to ask for a glass of water.

The present age is more in favour of practice than of theory, and results show, in other things besides the learning of languages, that it is, in many cases, better to begin with practice and then go on to theory. I might read the rules for playing Whist till the end of the world, but only after having had a little practice at the game should I be able to understand them fully. So it is that, for most persons, practical examples are needed, in order to fix the theory in the mind.

It is true that the musician who does know Thorough Bass, that the card-player who does know 'Cavendish,' that the poet who does know the rules of prosody, and that the linguist who does know a noun from a verb, will, one and all, attain finer results ;

but such knowledge standing alone, is dead, and by it we attain nothing.

The ludicrous results which generally arise in translating from one language to another, need no comment; and the utter impossibility of *completely* expressing the same thought in all languages is evident. Some one has said that whatever is really good and important in one language may be expressed in all languages, and if the dead bones of a thought be indeed the only good and important part of it, then no doubt, this is true; but. . .

Once I worked during three months in trying to translate one of Paul Verlaine's sonnets; I was younger then, and because the beauty of this sonnet charmed me, I was wishful to fix it in English; but I was obliged to desist. I might as well have tried to catch an eagle with a butterfly-net. When I learned later on that this sonnet had been translated into English I wondered whether the translator had really understood it to begin with! Because I could not, and another did not succeed with it, is not the reason why it was untranslatable; the real reason for this was because the essential charm and beauty of the sonnet could no more exist in any language but the original, than sound may be heard where there is no air.

Schiller has made a remarkable translation of "Macbeth"; yet in one instance (at least) he has made a remarkable blunder. At the supper where Banquo's ghost appears Lady Macbeth wishes to dismiss the guests, and she says: "Stand not upon the order of your going, but go at once," which Schiller has rendered: "Do not wait for an order—but go at once"* But thousands of instances might be given wherein the translator has failed to grasp the sense of the original; the same word has frequently two or more meanings absolutely different, and the translator, who works with dictionary in hand, is not always sufficiently inspired as to which is right and which is wrong. I admit that the dry bones of a language may be in a dictionary, but its life and spirit are only to be discerned in speech.

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Considerations such as these: the uselessness of grammar as a starting-point, and the inefficacy of translations, led Mr. Berlitz to

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* *Wartet nicht erst auf Befehl zum Aufbruch, . . . geht zugleich!"*

seek a new method for teaching modern languages, A hint may have been given him by Martin Luther, who has said that one learns a foreign language quicker and better by living in the country where it is spoken than by searching in books; and if Berlitz were a student of Shakespeare (as so many Germans are), the fourth scene of "King Henry V" between Katharine and Alice, may have put him upon the right track.

The result of his efforts is certainly successful. The pupil begins to speak the language which he wishes to learn from the first minute; names of surrounding objects are given, and with expressive intonations and gestures the professor begins to ask questions concerning them, and almost before the pupil is aware of what it is all about, he finds himself launched into the middle of a conversation. During the first few lessons only the simplest and most evident words are used, but little by little the vocabulary increases, one word leads to another,—*short* explains *long*, *large* explains *small*, *cold* explains *warm*, and so the ball rolls.

Questions and answers may be varied in an infinite degree, so that at the end of a few weeks the pupil finds himself at home in the new language, as far as he may have advanced in it: what he has learned, much or little, is at his service, and he can put it to practical use. One sees that the chief effort must be made by the professor; he must keep in mind the words which the pupil has learned, and in explaining new words, must be careful to use only these; to try to explain a new word by other new words would convey little meaning to the pupil. But strange as it may seem to one not familiar with the method, the abstract words such as love, fear, faith, admiration, etc., can be taught as easily as the more evident words: book, table, chair, and so on.

Some professors are absolutely ignorant of any language except the one they teach, and though I know German and French I have never found it to be necessary to make use of these in explaining a new word however vague its meaning might be. A large blackboard, a piece of chalk and a little dexterity in drawing are of far more use than an unabridged dictionary; and a single gesture may convey a more exact meaning than a long definition.

Pupils with a moderate talent for languages, learn to speak, to read and to write by the Berlitz method—always supposing that the professor understands his work,—in the space of three or four

months. Generally such a result may be had by taking three lessons of one hour each in the week. If the pupil take a lesson daily the result will be more rapid.

Then, I recall a certain pupil whose memory was never sure, who had grown old in ignorance of nearly every thing, and who joined to those disqualifications an inordinate laziness of mind, yet with whom, after seventy or eighty lessons, I was able to speak understandingly in English on all ordinary subjects of conversation, politics, the weather, dress, the theatre, and so on. I will not say that my task was easy or pleasant, or that I was particularly proud of the result; but I do maintain that by any other method nothing like it could have been effected.

I have never known the method to fail *completely* with any pupil; even with one, who was color-blind, and who had no knowledge of any European language except Hungarian (which is fundamentally an Asiatic language), and who was abnormally stupid to boot,—even with him I was able to achieve something like success.

A professor is never permitted to teach any other language than his own, and it is always requisite that his dialect be pure and his enunciation, in the class, slow and distinct.

When one first begins to teach by this method, the impression may be given that it is extremely silly; but the longer one teaches by it the plainer he will see that its advantages for the pupil are enormous. Every scrap of knowledge that may have been acquired on extraneous subjects may be expended upon this system of teaching with the most favourable results. The range of conversation between pupils and teacher goes from one thing to another, from Dan to Beersheba; and though the color of the table may be a question in one lesson, the next lesson may have to do with the stars; and it is this variety in the classes which prevents the professor from feeling fatigue after teaching eight or nine hours a day.

The fact that Berlitz schools have been established in all large cities of America ever since 1878, and that they are now spreading throughout the capitals of Europe, indicates plainly that the method is good—and so where it does not succeed the fault is due to the teacher.

JAMES O'NEILL.

# THE FRENCH SCHOOLBOY.

Those who have generally derived their ideas of English school life from Tom Hughes' account of the doings of young Brown and his companions at Rugby and at Oxford have a little too prominently in their minds the breezy out-door life led by the young fellows, the escapades they got into and the shifts they were put to to get out of such escapades; the extraordinary interest evinced by all the boys in the achievements of the cricket ground, the enthusiasm evoked by the boating on the Cherwell. What the Indian is inclined to consider the chief work at school—study of books and assimilation of lectures—seems to be relegated to a secondary position altogether. The hero's laurels are won by the bat and the oar and it is the Achates of this muscular Æneas that disdains to prepare the lessons from cribs or that achieves Honours in the Examinations. Indian students will certainly improve by not taking so seriously, as they are in most cases inclined to do, their responsibilities as examinees. If the English schoolboy seems to devote too little attention to books, the same cannot be said, if we are to believe Max O'Rell, of the French schoolboy. He is under strict supervision all the day and he does not suffer from over-abundant holidays.

Here is an account of what a French schoolboy has to do on ordinary working days.

The bell rouses him from bed at five or a little later and he has to go to the study room and there, under the supervision of the usher, he prepares the lessons till eight. Then comes the welcome interruption of breakfast. At half-past eight he has to go to the class. After attendance there for two hours he returns to the study room where he has to prepare for the afternoon class till twelve. The interval from twelve to one is entirely at his disposal for dinner and play. The *piéce de résistance* of dinner is bread, which he can have *ad libitum.* When he has finished his piece he holds up his hand to show that he is ready for another. The man with the bread basket is sufficiently near so that the piece being flung may be caught by the boy. If he misses the piece intended for

him, his more dexterous neighbour pockets it. The drink consists of a teaspoonful of wine diluted in a decanter of water, and is humourously styled *abondance.* After dinner the margin of time still left on the young fellow's hands is spent in the recreation ground. And a gloomy kind of ground it is—consisting as it does of a large yard surrounded by high wall, very much like a prison wall. No welcome sight of tree or grass—all gravelled, bare and uninviting. And the recreation consists in the boys walking two by two or in groups, the big ones talking politics or discussing questions of philosophic, literary or scientific interest, the little fellows having a game of top or marbles in a corner of the ground.

At one o'clock the boys are recalled to the study room to con their lessons once more for the afternoon class which begins at two and last still four o'clock in the evening. At four there is a break-up, and the boys give themselves up to play. But the time for play is limited, as they have to return to their study rooms for preparing the lessons of the next day. This preparation of the next day's lesson occupies them till eight o'clock, when they have their supper. The supper ended the day's work is over.

Was it not a Frenchman that said that the English take their pleasures sadly? The schoolboy amusements and recreations of the modern French schoolboy are so much under regulation that they seem rather sorry preparation for the light-hearted enjoyments of the grown-up Frenchman. When the boy gets a holiday, as he does on Thursday, he is not allowed to amuse himself according to his own devices. He is still under his taskmaster's eye. He has to be in the study room morning and evening. In the afternoon he can enjoy himself in a walk. A most humdrum and decorous kind of enjoyment it is, one which nobody associates with a schoolboy. "The school is divided into big, middle and small boys. Each division is formed into ranks, and thus, two by two, accompanied by ushers, they march through the sheets. Silence is compulsory while in town, and the ranks are not broken until the little battalions have reached the country. There they may play, walk or sit on the grass for an hour or two, when the ranks are formed again and they are marched back."

Thus it appears from the above account that the French school-

boy finds less time to play than his English compeer and that he has to devote more time to his books.

The holidays amount in all to two months in the summer, two or three days for the New Year and a week for Easter.

## CAMBRIDGE LETTER.

LENT TERM, 1898.

A quiet term at Cambridge. At the beginning of it there was little to talk of, but the well-worn topic of the drainage. The new mains have been copiously ventilated with manholes, usually disagreeable, in frost or rain absolutely offensive. The *Review* and local papers were filled with a brisk correspondence on the subject between householders and the authorities, with medical opinions on either side. On the whole the verdict seems to be—"nuisance rather than danger." And people generally are amused by occasional remedies such as an ugly shaft or a piece of sacking kept down by stones over the grating.

"A scheme for the improvement of the Debating Hall of the Cambridge Union Society has long been under the consideration of a special Committee, and with the assistance of the architect, Mr. Waterhouse, R.A., has at length been matured." So we are informed in an appeal to all members of the Union from the President, Mr. Finlay, which appears in the papers of April 13. The improvements proposed are the extension of the gallery along the blank wall behind the President's chair, and, if sufficient funds can be raised, the redecoration and relighting of the Hall, the renovation of the furniture and certain alterations in the lobby. There is, perhaps, no other University Institution which is so much frequented by our fellow-students from the East, or is so great a source, especially in its Parliamentary department, of *mutual* appreciation and instruction.

A mild relaxing winter, such as has been our lot to experience this year, is always and everywhere fatal, and many a shadow has fallen on Cambridge life. Canon Slater passed away during the Christmas Vacation. Dr. Moulton, the last left in Cambridge of the great New Testament Revisers, sank down suddenly on the bridge by Robinson Crusoe's island, on his way home to the school from some busy Committee meeting. The first part of the funeral service was held in the Hall of the Leys

School, and presented a scene dear to Cambridge thought, and typically representative of the width and strenuousness of Dr. Moulton's culture and influence, of his work and life. Professor Ryle read the old familiar Psalm and Lesson from the Revision Version to a throng of Wesleyan ministers, Governors and Masters of the School, boys, past and present, and members of the University, including all the Divinity Professors but one, the Vice-Chancellor and many of the leading men of the University.

Then as the term drew on, one Sunday morning all Cambridge was thrown into consternation and sorrow by the news of the death of Bishop Selwyn at Pau, where it was hoped that he was surely returning to full health and strength after the long and trying illnes of the autumn. We all felt that we had lost one who had been pre-eminently able to live the life of "a man in a world of men." He will be succeeded by Dr. Kirkpatrick, Regius Professor of Hebrew and Fellow of Trinity.

The quiet of the term has been ruffled by two small storms, one of which has happily passed over, without apparently doing any serious damage, while the centre of the second has not yet been felt.

Discontent at the re-election of Dudley Ward (Third Trinity) to the Presidency of the Boat-Club, instead of Fernie, and the consequent choice of a coach for the 'Varsity Boat, led to a temporary 'strike' of certain members of the Trinity Hall B. C. In good time, however, all was explained and peace made, and all Trinity Hall put itself unreservedly into the hands of the President. There is no reason to suppose that this little dispute in any way diminished the efficiency of our boat this year. The atmospheric conditions under which the race was rowed rendered the test a miserable fiasco. It was felt on all hands that whichever side lost the toss must in the face of such a storm inevitably lose the race. By the time our boat reached Hammersmith Bridge, after being exposed to the full force of the wind, from which our opponents were partially sheltered owing to their station, we had shipped water amounting to the weight of three men, fitted to occupy the fifth thwart, and at the Ship Hotel, Mortlake, the cox was sitting in water, and the boat only kept afloat by air bladders. The struggle was rather an individual contest with the elements than a race, and one maintained in a spirit and style which speak highly for the efficiency of both crews, and the probability of a fine well-contested race under ordinary conditions of wind and weather. Oxford has now won thirty-two of the fifty-five races rowed, and many readers of this letter will be wearied of being reminded of the dead heat in '77.

## NAMES AND WEIGHTS.

OXFORD.

| | | | st. | lbs. |
|---|---|---|---|---|
| | R. O. Petman | (New) bow ... | 11 | 0 |
| 2. | G. O. Edwards | (New) ... | 12 | 7½ |
| 3. | C. K. Phelps | (New) ... | 12 | 0½ |
| 4. | F. Warre | (Balliol) ... | 12 | 12 |
| 5. | C. D. Burnell | (Magdalen) ... | 14 | 0 |
| 6. | R. Carr | (Magdalen) ... | 13 | 1 |
| 7. | A. T. Herbert | (Balliol) ... | 12 | 10½ |
| | H. G. Gold | (Magdalen) stroke ... | 11 | 10½ |
| | H. K. Pechell | (Brasenose) cox ... | 8 | 1 |

CAMBRIDGE.

| | | | st. | lbs. |
|---|---|---|---|---|
| | W. B. Rennie | (Emmanuel) bow ... | 11 | 7 |
| 2. | J. T. Beale | (First Trinity) ... | 12 | 2½ |
| 3. | H. G. Brown | (First Trinity) ... | 13 | 11¾ |
| 4. | S. V. Pearson | (Emmanuel) ... | 12 | 9¼ |
| 5. | A. W. Swanston | (Jesus) ... | 12 | 10 |
| 6. | R. B. Etherington | (First Trinity) ... | 12 | 11¼ |
| 7. | C. J. D. Goldie | (Third Trinity) ... | 12 | 0 |
| | A. S. Bell | (Trinity Hall) stroke | 12 | 2 |
| | E. C. Hawkins | (Cauis) cox ... | 8 | 4 |

For the first week or two of the term the Cambridge boat was stroked by Steele of Trinity Hall, while Bell occupied the second thwart. Before illness compelled him to give up all thought of rowing for the term the following little epigram appeared in the "*Cambridge Review.*"

Even in their names we may behold
How either crew proclaims its zeal
If Oxford is as good as gold
Then Cambridge is as true as Steel(e)

At Oxford, too, the "River" has been especially the subject of general conversation and no little discussion. Once more it has been seriously proposed to unite the May Races and the Commemoration Week for the convenience of visitors, and the diminution of the many interruptions to reading which the Summer term affords. But it has finally been decided to maintain the present arrangement chiefly for the following reason. Even now the fear of the "Schools" debars from the river many oarsmen, who, especially in the smaller colleges, cannot well be spared, and it is felt that this difficulty would be largely increased if the races were held within a shorter period of the examinations.

The Annual Chess Match was decided in favour of Cambridge by one point, Oxford winning three games only out of the seven. The lead of the former is thus increased to seven.

The other point which, at Cambridge, has occupied the general attention, re-opens the whole question of Denominational Education, and will only be decided by a general vote of the Senate on May 12th.

The efforts of an influential progressive party in the Roman Catholic Church in England have during the past year or so at last borne fruit, and permission has been obtained from the Vatican for Catholic parents to send their sons to Oxford and Cambridge *as ordinary members of the different colleges.* But this concession does *not* extend to such as are intended for the Priesthood,—so essential a part of their training is the discipline which can only, it is said, be adequately carried out on a more monastic system. Accordingly, when Mr. Ayerst was forced to abandon his hostel and sell the buildings overlooking the Madingley Road, which was his last resort,—by a strange fatality, it was bought by this progressive party, and for the last few months there have been in residence there some half a dozen men under two seniors, *with the status of non-collegiate students*, following the usual courses for the Classical, Historical or Natural Science Triposes. After passing these they will proceed to their own theological seminary for their special training in philosophy and dogmatics.

The board of influential Catholics who started this institution, which they call S. Edmund's Hall, but which, of course, is still in the eyes of the University an ordinary lodging-house, under the control of the Lodging House Syndicate, now seek its recognition by the University as a Public Hostel, on the same principle as Selwyn. They have fulfilled all the conditions necessary for this, according to the laws of the University: there is, as may be imagined from the control which the Catholic Church has always exercised over private purses, every security for the establishment being put on a satisfactory financial basis,—a security which scarcely existed in Mr. Ayerst's case;—there is also the fact that candidates for Holy Orders, all over Europe, are only allowed to partake of University education under similiar conditions of a common life in a separate home.

At the discussion of the Report in the Senate, the request was received most cordially, not only by the majority present but by the most influential majority, including the Master of Trinity, the Provost of King's, Professors Jebb, Armitage Robinson, *etc.* *All* parties welcome the Catholics in our midst: those in favour of the proposal would not wish to debar *any* from full University privilege: those who oppose think it

preferable to do this than to recognise and encourage a system by which men would only gain from the University what they might learn equally well in a set of technical schools, by which they avoid the University teaching in all that it really aims at—the truth in philosophy and history, by which they seek to go forth to the world with all the prestige of a Cambridge degree, while they intend to partake but little of the two characteristic essentials of our University training, wide association with one's fellows, and the spirit of the free investigation, apart from all *a priori* theory, or, as it appears in one of the 'fly leaves', to remain as far as possible "undisturbed by the influences of the University." Professor Gwatkin, Mr. Dickinson of King's, and Mr. McTaggart of Trinity are the main opposers of the request, on the ground that the admission, and encouragement of so narrow a system is a piece of false and mistaken latitudinarianism and liberalism, and contrary to rather than in accordance with the movement which led over a quarter of a century ago to the abolition of the University Test Acts.

There is likely to be a great deal of misunderstanding and cross-voting. The leaders in the some of the London papers of the second week in May will be an interesting study. Whatever happens, it is at least to be hoped that no one will cloud the real issue by raising a "No Popery" cry. At present, at any rate, the dispute has taken little hold of undergraduate thought. In remains to be seen whether the excitement which attended the last Poll of the Senate on May 21, '97, on the question of of Women's Degrees, will figure more less on May 12, and become a fashionable accompaniment of any general Vote. Perhaps the next Report of University life may be enlivened by some attempt to describe another memorable day.

## THE TRAINING OF TEACHERS OF ELEMENTARY SCIENCE.*

My experience in the training of teachers of science is not large. I have had a student now and then who came to learn something of methods, and I have held a teachers' class regularly for some years. I offer you not so much the results of a wide experience as aspirations for the future.

* An Address delivered at the Annual Meeting of the Association of Principals and Lecturers in Training Colleges.

I have no infallible method to lay before you. I know of no mill into which we can put a pupil teacher at one end and take out an accomplished man of science at the other. We can, however, help the man and woman who aspires to become a teacher of science. Natural gifts constitute the chief part of the qualifications of the teacher, but training counts for something. There is a great difference between the man who has been brought up among people who are much occupied with science and the man who has had to puzzle out everything for himself.

I need hardly say that learning, especially book-learning, is not science. There is an obvious distinction between the two. We may have learned men who have not the instincts and the natural gifts of the man of science. On the other hand we have men of science who for lack of early opportunities will never make learned men. I have just been reading the biography of the great American naturalist, Audubon. Here was a man of no learning, but he had real enthusiasm, and did a great deal to enlarge the bounds of knowledge. You may then have science without learning, or learning without science.

This leads us to ask "What is science? What constitutes it? What is the essential gift of the man of science?" For my present purpose it will be convenient to take as the prominent gift of the man of science, the habit of inquiry. I think where you have the habit of inquiry, not mere vague inquiry, but inquiry prosecuted by exact methods for definite purposes, you have the making of the man of science. If that is there, all is there. If that is absent, he is not a man of science, whatever attainments and accomplishments he may have.

Our next question is "Can we do anything to promote this habit of inquiry? Can we teach it? Can we make a man an inquirer?" I am obliged to answer that in the majority of cases we cannot, especially if our pupils come to us at the age of twenty-three or twenty-four, and have never inquired in their lives. They have been to schools and colleges, where everything relating to the art of inquiry has been omitted from their education. In the great majority of cases our students have not acquired the habit of inquiry at all.

To my mind the root of inquiry lies in the childish faculty which we call curiosity, and which we are apt to deride. The curiosity of the child may be very inconvenient to grown-up people. We discourage it when we ought rather to direct and train it. One result of this is that the majority of people are totally unobservant.

When should we begin to cultivate the curiosity of a child, and to turn that curiosity into a well regulated faculty? My answer would be

to begin early, and begin at home. This training should be carried on regularly and methodically for a long time before book lessons begin. How shall we begin? I should recommend what has answered with my own children. Take the common objects about you, and make them the subject of inquiry. I am fond of recommending what I made the lever for bringing in a good deal of elementary science, viz.: the mist on the window pane. Begin by asking children the simplest questions about it, *e.g.* Is it on the inside of the window or the outside? Let them find out whether the mist forms most readily in an inhabited or an empty room, when the outer air is cold or hot. Lead the children to try the effect of holding a cold plate and a warm plate in the steam of a kettle or before their own mouths. You have opened a gate which leads to a long avenue.

To take another illustration. A looking-glass is a most familiar object to all of us, yet I wonder how many people could answer this simple question. "If I take a looking-glass one foot high, how much of my own figure shall I see in it?" That is a proper question for a child of seven or eight. With proper help and suggestion, and by taking actual measurements you get an interesting lesson on the properties of a reflecting surface.

I have made it a practice in my own house now and then to leave some new object about for a week or fortnight, without referring to it and then question my children about it. Once the object was a prism. After a few days the children had made several discoveries about it. They had noticed that in looking through you could not see anything just behind it. I then invited them to look through it at a white strip on a dark ground, and at a black strip on a white ground. A little suggestion and a few questions make such inquiry really productive. This kind of atmosphere should pervade the house, and children so trained will have much better chances of making good teachers of science than those who are brought up on book work.

In school I should follow the same methods. Do not be too systematic with little children. We depend absolutely upon the curiosity of the child; if we extinguish that, the game is up. You must not follow one subject too far at a time; there must be plenty of variety, and the child must not be wearied. Technical language also should be avoided. Scientific men use technical terms far more than is necessary, and this applies specially to naturalists. For my own part I avoid the Latin and Greek names as much as possible, and only introduce a few of them to the students that they may understand the terms which they will afterwards hear. In school lessons, early or late, give everything the charac-

ter of an investigation. On no account would I put a text-book into a child's hands, and say "Learn that." Let the pupils find out things for themselves.

There is almost an endless choice of subjects; some have one advantage, some another. In a country like this, which is eminently practical, we need to consider the usefulness of the subject in after-life. Some people look with scorn upon "bread and butter science," and think that the man is to be congratulated whose science is not practical. For my part, I think it is important that our knowledge should be practical. It seems to me to add very greatly to the merits of a subject, that it is useful. I find from experience that you get so much more good out of lessons if you can apply them. The application of what has been learnt in school or college to some real bit of business, puts a new face upon it altogether. It takes hold of a class in a way that nothing else can.

When you come to later school life and you want to choose what particular science you will make prominent, such subjects as chemistry and physics naturally take the lead because of their practical importance. Practical use is a great recommendation, but it is not the only thing to be considered. We should also consider what the child is inclined to take an interest in. We get more out of a child when we are working with the grain than against it. Another question to be asked is, what sort of discipline can we get out of this or that subject? With regard to discipline and training I should put the claims of physics very high indeed, for there is no science in which you can do so much by reasoning from first principles. Chemistry is pre-eminently an experimental science, but not more so than physics. Chemistry and physics ought to teach your pupils habits of inestimable value, the habits of trying and thinking.

Natural history has also great merits. It teaches the child, first of all, to observe. This leads to an endless number of experiments. With young children I like to begin by making them collect the leaves of trees, notice the shapes, and then paste them in a book, writing their names underneath. But here let me beg you not to go on with this method too long. It is fit only for children of seven or eight. When the pupils are more advanced, you ought to give them problems to work out. For instance, why is the leaf of the horse-chestnut five-pointed? Take a sycamore bud in April and show the class how to dissect it, and then they will know why the leaf is five-pointed. Follow on with other leaves and show the connection between the shape of a leaf and its surroundings. Then comes the time when the boy of fourteen has a few

elementary notions of chemistry. Take the same green leaf and ask what is the use of a leaf, and why is it green? A few simple experiments would then show the conditions of the formation of starch and the methods of proving whether starch is there or not, the effect of sunlight on the leaf, etc.

When a young man goes to college, we can think of nothing better to do than to put him into a laboratory with a text-book in which everything is described, and we lecture him until we think he has passed enough examinations. In the college I would make everything take as much as possible the form of investigation. In my own classes, I always have the laboratory work done first. Then the students come into the lecture-room and tell me what they have seen. In this way they learn how to use language carefully. The ordinary schoolboy is very deficient in this respect. He has never learnt how to describe. He must be taught to begin with the general features and to take the details in a certain order.

The teacher, however, soon finds himself hampered by the examination syllabus. He must teach everything in that syllabus, and nothing else. The examiner may be a man of considerable learning, but he is ususally devoid of educational ideas, and consequently the dictation of the syllabus becomes intolerable to the true teacher. One improvement would be to simplify the syllabus. No particular plants and animals, or set books should be prescribed for special study. If you take away the liberty of the teacher, you take away the best stimulus to him in prosecuting his work.

In the later stages of college work the best possible thing for the future teacher of science is to attach himself to a man who is a master in his own science. If I were a student who had done with elementary science, I would secure this advantage at all costs. Let me see such a man work, and let him see me work; let me question him, and let him question me. There is nothing more to be desired, unless it is to go elsewhere and study in the same way under a second master.

The methods I have been advocating are difficult methods. They involve a great deal of trouble. You will always be searching for good subjects, but you will soon begin to take pleasure in the difficulties. In all teaching there are two methods—the live and the mechanical. The live method is always difficult at the start; you will be continually racking your brain to see how you are to get a step further. When it is once properly started, however, it is like a seed which takes root and grows. On the other hand the knowledge which you stuff into a child's

mind may be kept there for a time by repetition and examination, but it never grows. If you set anyone on the path of investigation the seed which you have sown propagates itself, and goes on growing when you are no longer there. L. C. MIALL.—*Educational Review.*

## REVIEWS OF BOOKS.

We owe our apologies to the writer of the review of Mr. P. S. Raghava Chariar's "Elements of Physics and Chemistry," which was published in the March number of this Journal, for having allowed a letter from the author to appear in the following issue assailing the reviewer in language of a very improper and offensive character.

The author's letter shows that he fails to understand the reviewer's criticisms, the manner in which he misses the point in almost every case being simply ludicrous. He could have supplied no more conclusive proof of the correctness of the opinion expressed by reviewer of his book. But while the abuse which he showers on the reviewer is unworthy of notice, and we must regret that it was permitted to appear in these columns, the charge of "glaring misrepresentation" he has had the audacity to bring against him stands on a different footing, and we feel bound to show how groundless it is.

Mr. Raghava Chariar gives in his letter two instances of misrepresentation by the reviewer. He writes:—

"The 80 degrees of Reaumers (*sic*) thermometer correspond with the 212 of Fahrenheit's." Here is a gross misrepresentation. The book says:— "there are two other thermometers, called Fahrenheit's and Reaumer's thermometer. In the former of them there are 212 degrees, whereas in the latter there are only "80 degrees." How on earth could this mean that 80° Reaumer correspond to 212° Fahrenheit?

As a matter of fact, 80° Réaumur (a name he still persists in spelling with two mistakes) *does* correspond with 212° Fahrenheit, an elementary fact of which he shows himself still ignorant. But he was never accused of having made this statement. What he was accused of saying in his book is that the 80 degrees of Réaumur's thermometer correspond with the 212 degrees of Fahrenheit's, which is quite a different thing, though he is unable to preceive the difference. The words he quotes from his book prove that his meaning was what the reviewer stated, and a perusal of the article on the thermometer on pp. 11 and 12

leaves no doubt that he imagines the 100 degrees of the Centigrade instrument, the 212 of the Fahrenheit, and the 80 of the Réaumur, to have the same range of temperature. Perhaps we had better quote the book, what it says is this :—" In this instrument, the distance between the points or marks on the tube, corresponding to the temperature of meeting ice and boiling water is divided into 100 equal parts. It is therefore called a Centigrade thermometer or a thermometer with a hundred grades or degrees. There are two other, thermometers, called Fahrenheit's and Reaumer's thermometers. In the former of these there are 212 degrees, whereas in the latter there are only 80." If these words mean anything at all they mean what the reviewer, stated, *viz* : that the 80 degrees of Réaumur's thermometer correspond with the 212 degrees of Fahrenheit's.

The other instance of so called misrepresentation is stated by Mr. Raghava Chariar as follows :—

"There is nothing said in the book of evaporating the solution of soda and copper sulphate in connection with crystallization." Here is what the book says :—" By dissolving 1 oz. of soda in ½ oz. of water, or a solution of copper sulphate, by dissolving 1 oz. of copper sulphate in 1 oz. of hot water and allow these solutions to stand for some time. On carefully examining the vessels containing these solutions, after some time, we notice particles of some substance in them." This is one more instance of the reviewer's misrepresentation.

This passage occurs in p. 61, but is, clearly, not the one referred to by the reviewer. He evidently refers to the following passage on the next page :—" When two substances like soda and copper sulphate are mixed together, they can be separated by making the mixture crystallize, and then separating the crystals which will have different shapes." It was with reference to this statement that the reviewer remarked that no person who had mastered the rudiments of chemical theory would attempt the experiment. The statement in question is from the article on crystallization and how, with the passage before him, Mr. Raghava Chariar can dare to write that there is nothing said in the book of evaporating the solutions of soda and copper sulphate in connection with crystallization and to charge the reviewer with misrepresentation when quoting his own words, is more than we can understand. If, in future, Mr. Raghava Chariar finds himself charged with something worse than ignorance of Physics and Chemistry he will have himself to thank.

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THE GREEK ANTHOLOGY. By Lord Neaves. Ancient Classics for English Readers. *William Blackwood and Sons.*

The reprint of this volume in the series of 'Ancient Classics' in a cheaper form is welcome. Lord Neaves, the author, attempted no very ambitious work but was content to write a pleasant and chatty account of the various classes of poems contained in the Anthology. If his book is somewhat scrappy and desultory, this is due to his subject, it indeed reproduces the better, we may perhaps say, the spirit of his subject. Not without considerable pains could the versions he has given of some of the best of the poems have been collected; indeed the little volume throughout must have demanded more effort than its apparent artlessness might lead the casual reader to suppose.

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ENGLISH MASQUES. With an Introduction by Herbert Arthur Evans. (The Warwick Library of English Literature.) *Blackie and Son, Ltd.* Price 3*s*. 6*d*.

Students of English Literature will find this book pleasing and instructive. Mr. Evans' Introduction is probably the best account of the character and history of the Masque in the English language. Especially good is his treatment of the antimasque which stands forth clear and simple, free from all the conjectural habiliments which half-informed writers have heaped upon it. The pre-eminence of Ben Jonson in the production of the literary masque is rightly emphasised. Sixteen masques out of the fifty printed masques still accessible are given in full. Of the sixteen ten are Jonson's. Doubtless this proportion is reasonable in regard to the literary value of the masques. It may, however, perhaps be questioned whether Mr. Evans would not have earned more gratitude by giving more of the masques by other writers, seeing that the late Professor Morley brought Jonson's Masques into the hands of the ordinary reader by his edition of them in the Carisbrooke Library.

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ENGLISH GRAMMAR PAST AND PRESENT: By J. C. Nesfield, M.A., late Director of Public Instruction, North-West Provinces. *Macmillan and Co.*

The author's more elementary treatise on English Grammar is justly popular in Indian schools as it is eminently suited for the purposes of the University Examinations. Mr. Nesfield's practical experience as an Indian Educational Officer has been of great service to him in making him see what parts of grammar need to be specially dwelt upon in the case of Indian youths. Hence the careful treatment of "Idiom and Construction" which we generally miss in grammars meant for Indian students. The book under review follows mainly the treatment adopt-

ed by the author in his earlier work and differs in substance from it only in having additional chapters on historical grammar. These additional chapters form more than half of the book, and there is given a pretty full account of the anomalies of English spelling, of vowel mutation and gradation, of Grimm's and Verner's laws—at least as full an account of these as may be necessary for Indian students for examination purposes. The writer makes no pretence to originality, but gives a useful summary of the results arrived at by the labours of Messrs. Morris, Skeat and Sweet. We should not omit to notice the Appendix treating of Prosody and Poetry, Figures of speech, Synonymes, &c. Professor Skeat adds a note at the end on names of vocalic sounds in Modern English The book is supplied with a useful double index of *subjects* and *words*. The B. A. student of the Madras Presidency, and we may add of the other Presidencies too, will find that the time spent on the study of the book, especially on the historical portion, to have been well and profitably spent.

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CARLYLE'S HERO AS DIVINITY: Edited with Introduction and Notes by Mark Hunter, M.A., Principal, Coimbatore College. (*Bell & Sons*), price 1*s.* 6*d.*

Mr. Hunter has laid all lovers of modern English literature under an obligation by his brilliant and scholarly edition of the *Hero as Divinity*, which we have read with much pleasure and interest. To edit any of Carlyle's works is no easy task, and it may be doubted whether any part of his writings presents to the editor so many difficulties in proportion to the length of the text as the present lecture, always of course excepting *Sartor Resartus*. To have succeeded therefore, as Mr. Hunter has done, in giving students a clear, comprehensive and fascinating account of Carlyle's life and work, and a valuable guide to a special portion of his writings, is a real service to literature. The Editor has given us an interesting and thoughtful account of Carlyle's life and teaching in a brightly written introduction of some sixty pages long. His account of the author's life is at once vivid, sympathetic and discreet. Carlyle's early attempt at schoolmastering, his hack-work for the Edinburgh Encyclopædia, his ill health—spiritual and physical, his study of and translations from German literature, his contact with Coleridge, Leigh Hunt and Goethe, and his marriage in 1827, are all briefly touched on. The relations of Carlyle and his wife are also tenderly and reasonably dealt with. The apparently hopeless failure of *Sartor Resartus* is well brought out, as are also the ever present difficulty of bread-winning, and Carlyle's thoughts of giving up writing and emigrat-

ing to the backwoods of America. The later thirties may be considered the turning point in Carlyle's literary career, the publication of his *History of the French Revolution* in 1837 having settled the question as to whether he was to be taken seriously or not. But even after this it was only with the help of such generous and active friends as Emerson and Miss Martineau that the little household in Cheyne Row, Chelsea, kept the wolf from the door. The lectures on *Heroes* were delivered in 1840, at the instance of Miss Martineau, and they mark, as the Editor points out, the first really general recognition of Carlyle's genius. The Editor then sketches, briefly but clearly, the gradual development of Carlyle's literary reputation from this on, emphasising the importance of *Past and Present, Oliver Cromwell* and *Frederick II*, among his works. The great, perhaps the crowning scene in his life, when, as Lord Rector of Edinburgh University, he delivers his inaugural address to a spellbound audience, is vividly described. Close following on this comes the sage's great affliction, the death of Mrs. Carlyle—"the light of his life as if gone out." The story of the closing years of his life is briefly told, till he is left lying "calm and still, an expression of exquisite tenderness subduing his rugged features", waiting to be buried,—not, as he might have been, in Westminster Abbey, but in the quiet cemetery of Ecclefechan beside the wife he loved so dear. Truly a strange, struggling defiant life, of a gifted soul bent double by every possible burden,—poverty, illness, friendlessness, dejection and bitterness,—that yet, by sheer indomitable courage, flings off burden after burden and mounts higher and higher in the clear blue air of truth and genius.

From such a man it is idle to demand a carefully thought-out system of politics, economics, religion, or anything: he is no system-monger but a plain blunt man who speaks straight out in the rough-hewn language of the soul the deep though forgotten truths that lie within him. He is, as Mr. Hunter duly emphasises in his brief but pregnant section on "*Carlyle's Teaching*", "a poet; he teaches after the manner of a poet, and as a poet he must be regarded." But Carlyle was more than a poet: he was, as Goethe said in the later twenties when the young writer was almost unknown, "a new moral force." Like good music, good poetry, goodness of any kind, his power is felt, no treasoned about. Often he will not condeseend to reason, but flings forth his truths to be taken or left at choice, and yet the marvellous harmony of honesty, ferocity, reverence, sympathy and spirituality that rings out high and clear above the petty jangling discords of life, goes to the heart,—one cannot choose but hear.

On Carlyle's style Mr. Hunter has written and quoted a good deal

of useful and accurate thought, including an abstract of Professor Minto's careful analysis. Briefly put, the style was the necessary counterpart of the man and his ways of thinking; the "skin", not the "coat" to be changed at will; an abomination of desolation to the Wordsworths, Hallams and Macaulays of his time.

An interesting and suggestive chapter on the *Lectures on Heroes and the Doctrine of Hero Worship*" follows. The circumstances attending the giving of the lectures are pleasantly told, and quotations from the letters of Carlyle and his wife are aptly introduced. Mr. Hunter seems to know how to let his authorities speak for themselves, a very desirable gift. The attitude of Carlyle towards great men is then depicted, as well as his remarkable depth of religious feeling and width of religious tolerance. This part of the book is perhaps the best, but time and space forbid our dealing with it at length. Suffice it, that the Editor's argument appears to us both clear and convincing, as a vindication of Carlyle's religious and political sanity.

A short chapter on the "*Hero as Divinity*" follows, which deals sympathetically with the many beauties of thought and diction found in this lecture, and indicates also the spheres within which Carlyle is not to be regarded as infallible—etymology, literary criticism, and Norse history.

Of the lecture itself, perhaps the best praise we can give it is that it is magnificent in spite of its errors, and they are many. We may find Carlyle all wrong about derivations and chronology, yet this seems but the fault of the grammarians and historians, not of the author. *Kings* may have nothing to do with *Koenning*, *Saemund* have had no share in the composition of the *Eddas*, the *Prose Edda* been compiled before *Snorri* was born, and *Snorri* himself have been not an author but an editor. We may doubt the propriety of Carlyle's use of the term *camera obscura*, or the correctness of his allusions to *Trebisond*, *Nanna's thimble*, and "*Neptune at the Nemean Games*". We may go further and object to some of the argument, declining to believe that "a hero is a hero at all points" and flatly refusing to identify Odin with the "First Norse Thinker" or acknowledge him as the "origin of Norse Mythology" until something more than mere assertion is produced in support of this astounding theory. Yet after all, what does it matter? The books lives and will live not for its etymology or the scientific value of its theories on Norse religion, any more than the Book of Genesis will live as a treatise on geology; it lives for its inherent beauty, truth and strength as a whole, and will live as long as beauty and truth, strength and valour, weigh more to man than even the *Corpus Poeticum Boreale*

itself. As regards the annotation of the text we might perhaps suggest one criticism, that there is rather too much quotation from more or less parallel passages in Carlyle's other works. It is so easy to over-annotate, especially when editing one's favourite author. Otherwise we are bound to say that we think the notes worthy of all praise. They are a real help in reading the text intelligently, and in estimating the amount of weight to be attached to the scientific parts of the argument, and they bear evidence of the very considerable labour which the Editor has had to undertake in preparing this useful and scholarly little book. A convenient index concludes this volume of Carlyle, which we hope will be followed by many more of a similar kind by the same Editor. A good edition of Carlyle for students cannot be too warmly welcomed.

## LITERARY NOTES.

The reviews are all but unanimous in according high praise to J. E. Bodley's 'France' (Macmillan.) The work is said to be characterised by sympathy, knowledge and moderation.

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Mr. Rendall's careful translation of Marcus Aurelius' 'Meditations' disproves the idea that the modern schoolmaster is too busy to write books.

* * *

Mr. John Morley in a recent utterance of his takes a rather disheartening view of the effects of the Education Act of 1870. It has simply promoted a superficial sort of culture, resulting in gossip and chatter about books. It has scattered about a great deal of literary affectation, but failed to create a genuine taste for literature.

* * *

There are people who talk of the splendid annotated Edition of Pausanias' Geography of Greece, recently brought out by J. G. Frazer (author of the 'Golden Bough'), in as high terms as would be merited by Gibbon's Rome.

* * *

People who take the Hill-top novels a little too seriously will do well to read Miss E. R. Chapman's 'Marriage Question in Modern Fiction.' The book is one 'for young people who would arrive at the highest ideal of marriage, parenthood and citizenship and for teachers.'

* * *

Herr Fr. Frommans, of Stuttgart, publishes a series of hand-books giving an account of the teaching of the chief thinkers that have influ-

enced European thought in recent times. These classics of philosophy deal with Hobbes, Rousseau, Nietzsche, Spencer, Mill, Carlyle and other writers. An interesting review of the volume on Herbert Spencer appeared in the December number of *The Westminster Review.*

* * *

A London correspondent of the *Madras Mail* supposes the Hindu and Parsi theatres to resemble very much the theatres in Shakespeare's time. "The incessant jabber and movement among the spectators, the amalgamated din, the efforts of the actors to make their voices heard above the surrounding voices, the intrusion of strangers and attendants on the scene in utter disregard of the 'picture;' these difficulties must be just those that Shakespeare's Company had to contend against."

* * *

Swift's advice "Read all the prefaces of Dryden, for those the critics much confide in," may be without difficulty followed, as the Clarendon Press is bringing out a convenient edition of Dryden's 'Critical Essays'; with an Introduction by Mr. M. P. Ker.

* * *

Jervis' "Student's France"—one of Murray's useful publications—has been revised and partly re-written by Mr. A. Hassall.

* * *

Professor Max Müller has republished in a single volume called 'Auld Lang Syne' the pleasant papers he contributed to 'The Cosmopolis' in the years 1896 and 1897.

* * *

In the February number of *The Westminster Review*, Mr. B. N. Oakeshott questions the soundness of Matthew Arnold's theory that the 'getting to know' this, that and the other good thing is the main necessity for man; the getting the will to do the good thing when known is, according to the writer, more important. The product of Hellenism, the man of culture, turns out often a mere 'intellectual hedonist' and the real work of social amelioration is generally done by the less favoured son of fortune deeply imbued with the spirit of 'Hebraism'. "The selfishness of man is so great that Hellenism, which should conquer, serves only in most cases to intensify it, and those who attain to even a slight degree of culture are tempted to leave their less fortunate fellow-men to get on as best as they may, while they enjoy the selfish ease of their more favoured condition."

* * *

Mr. George Meredith has often been pronounced to be obscure. M. Davray, writing in *Literature* says: "There is no trace of labour or effort in the style; it is so natural and simple and these virtues of

naturalness and simplicity appear to be its interest and inseparable qualities. As M. Marcel Schwab says of him : "His language is like to that of men who translate into English what they think in Italian, German or French. One soon finds that Meredith only translates what he says and that his metaphors are the result of a transposition of the symbols of thought.' In other terms, just as the calculator Jacques Inaudi does not use the ordinary figures as symbols for his calculation but certain symbols peculiar to himself, Mr. Meredith does not think in English nor in any known language. He thinks in *Meredethese*. As Inaudi transcribes in figures the result of his operations, Mr. Meredith translates into words the result of his cerebrations, exhibiting thus the spectacle of the most wonderful intellectual feat of the century."

* * *

Mr. George Saintsbury in his notice of 'Novels of University Life' (Macmillan's *Magazine*, March) gives high praise to the 'Adventures of Mr. Verdant Green' by Edward Bradley. The author's happiest strokes "might not have been attained before Dickens; but how few of the imitators of Dickens have attained anything like them, and how seldom did Dickens himself know how to restrain himself to the effect of them." Among other books noticed are Frank Coventry's 'Pompey the Little,' Stephen Penton's 'The Guardian's Instruction,' Lockhart's 'Reginald Dalton,' 'Pendennis,' Smedley's 'Frank Fairleigh,' 'Tom Brown at Oxford,' Henry Kingsley's 'Ravenshoe' and 'Charles O'Malley.'

* * *

From his correspondence with M. Berthelo, M. Renan's political creed appears to have been a sort of bureaucratic aristocracy: "Civilisation has always been the work of an aristocracy and has been kept up by a select few. The soul of a nation is similarly aristocratic. This spirit should be guided by a certain number of official pastors forming and sustaining the continuity of the nation. A Senate as that of Rome or Venice will suffice for the purpose, or better still religious, social, pedagogic institutions as those of Greek cities. What will never do is that house of sand—a society without traditional institutions, neither national education nor an accepted religion."

* * *

*The Academy* (16th April 1898) pertinently asks, 'Is this a maxim among Johnsonian students: "Here is a man devoting his life to editing Bozzy; let us heave a brick at him"?' John Wilson Croker did useful work as Editor and Macaulay held him up to ridicule and G. B. Hill the devoted Johnsonian is arraigned by Mr. Percy Fitzgerald in a quarto volume filled with Mr. Hill's "mistakes, misapprehensions, wild flounderings and speculation."

Professor Max Müller says in *Literature* that books rapidly accumulate round him and 'if this goes on for a few years longer, they will soon live there alone. I shall be driven out of house and home by them.' Of course the Professor is human enough and does not read all the books sent to him. But "there remains a select circle of books which we keep on our table and mean to read. But they also accumulate till there is no longer any room left, and some have after all to be catalogued without having been cut and read, and the place that is paved with good intentions becomes better paved every year."

* * *

We understand that Sir M. Monier Williams is busily engaged upon his Sanskrit Dictionary, which will not be so much a new edition as a completely new work.

* * *

A story is told in a French translation of Louis Stevenson's 'Treasure Island' how Mr. Gladstone on returning one night from the House of Commons picked up from his drawing-room table a copy of the book and reading it became so entranced that he bethought himself of his lost night's sleep only when he turned the last page as morning was breaking

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Mr. Edouard Rod in his lecture on 'The Novelist's Art' delivered in England, marked out for special praise Thomas Hardy's *Jude the Obscure*, Mrs. Humphrey Ward's *Robert Elsmere*, Olive Schreiner's *Story of the African Farm* and *Peter Halkett* and Vernon Lee's *Euphorion*.

* * *

In his *Aristocracy and Evolution*, Mr. W. H. Mallock insists on the greatness of great men and argues that they are indispensable factors in the progress of society. It is intended as a reply to those who ignore the natural inequalities among men.

* * *

Sir M. E. Grant Duff says in his 'Diary' that Morley thought highly of G. H. Lewes as a philosopher, that Huxley had an equally high opinion of him as a physiologist and that Matthew Arnold had great admiration for him as a dramatic critic.

* * *

Professor Karkaria whose 'India: Forty Years of Progress and Reform' was published sometime ago by the Clarendon Press is contributing a volume on a similar subject to 'the Victorian Era Series' which Messrs. Blackie are publishing under the general editorship of Mr. J. H. Rose. It is called 'Indian Life and Thought since the Mutiny.'

## EDUCATIONAL NOTES.

Mr. Andrew Seth, the well-known Professor of Logic and Metaphysics has, under the will of the late Elizabeth Pringle Pattison, succeeded to a considerable fortune, including the estate of Haining and other lands in the shires of Selkirk and Roxburgh, extending to more than 7,000 acres and yielding about £7,400 a year. Mr. Seth will take the name of Seth-Pringle-Pattison. We shall like him quite as well with the new name, and hope that this access of fortune will not make him less keen in his intellectual pursuits.

* * *

We are sorry to hear that Prof. Seth of Edinburgh University will not be allowed to enjoy in quiet the fortune bequeathed to him by Mrs. Pringle Pattison. The will is to be contested on the ground that the testatrix was insane.

* * *

Referring to the Queen's Speech, the *Educational Review* (London) indignantly says: "'If time permits' we are to have this session in part what the representative educational wisdom of the nation represented as pressingly needful more than three years ago—time enough to have reconstructed the education of all Europe had Napoleon been at the helm of state, or any man of sense and determination who knew his own mind and meant to have his own way at the head of educational affairs."

* * *

The prospects of the London University Bill are decidedly improved now that it has passed through the Committee in the House of Lords without any attempt to alter the compromise regarding King's College.

* * *

Professor. H. Munsterburg, of Harvard University, thinks that all hope for pedagogics on the basis of a mathematically exact psychology is and will be an illusion. According to him, love, patience and sympathy and interest are more important for the teacher than any psychological observations he can make on children, and these observations are enemies of his instinctive emotional attitudes because they dissolve the personality into elements, while love and tact have nothing to do with a bundle of elements.

* * *

The German students in Vienna, Prague, Brunn, Grätz and Innsbruck rose on a strike because after the riots in Prague the Government had forbidden the German University students in Prague to sport their

*couleurs* in the public streets. From the account given by M. S. Schidrowitz in the *Contemporary Review*, the students seemed to have had the best of it. As a side effect of this movement the Slovene majority in Austria are for a Slovene University at Laibach.

* * *

The Duc de Broglie in his address on Victor Duruy, the great French Educationist, says that the Emperor Napoleon III, busy with the life of Cæsar during his leisure, came to know of M. Duruy who had distinguished himself as an authority on Roman history by the publication of his history of Rome. The Emperor, appreciating the worth of the modest professor, advanced him in the course of four years to the Head of the Department of Public Instruction in France, employing him first in 1861 as Master of Conferences at the Normal School and Inspector of the Academy, then as Professor of History in the Polytechnic School and Inspector-General, and in the next year making him enter the Secretariat as preparatory to his final elevation as Minister of Public Instruction in 1863.

* * *

On the genius of Cæsar, on the *rôle* that the great man has played and the influence which he has exercised, the judgment of M. Duruy differed from that of Napoleon III. only by the degree of intensity which separates the approbation of reflection from that of enthusiasm.

* * *

M. Duruy never cared to subsidise history for party purposes. He made it testify to the truth as it was, by a careful and loyal examination of facts without caring to please or displease anyone. When M. Duruy was called to the Ministry of Public Instruction, he found a great lack of co-ordination of the several educational agencies then at work in France and a frittering away of available resources in the maintenance of several colleges which only gave a position to local men who would otherwise have had no convenient handles to their names. The new minister did not wish to do away with the old system and provoke its defenders; but he wished to create a new institution where that union of all branches of human knowledge which was wanting in the existing faculties might be realised. The new institution would serve as a model to which enlightened public opinion might force the already existing agencies more and more to conform.

* * *

Of a piece with the frank acknowledgment of Johnson that in his reports of the speeches of the Parliament of his day, he took care that the Whig dogs had not the best of it, is the avowal of Heinrich von Treitschke the German Historian: "I am German; I am Protestant: Don't you expect that I shall approve of any single act of the Catholic and despotic

Austria." A cold objectivity, is according to this writer, contrary to the true historic sense. One naturally wishes to know to what cause the writer is attached. The great historians have made no secret of their predilections. Thucydides is an Athenian and Tacitus an aristocrat. The historian can only explain facts in their entirety whenever possible; as each one of the readers, the author has also the right of judging of facts.

* * *

With reference to this view of Treitschke M. G. Valbert remarks that to insist that a historian should take no part against any thing or person, that he should recount without emotion the grand, happy or sorrowful events which have decided the fate of his country is to reduce him to a nullity and that such indifference brings on the death of art, of talent, of poetry, of history and of everything. But the impartiality which we ought demand from him is that exact and scrupulous equity which condemns no enemy unheard, which does not pronounce any definitive sentence without giving a chance to the accused to clear himself and which judges only after a patient hearing of the reasons on either side of the case.

* * *

Among other items of interest the Blue Book of the Education Department for 1896-97 contains a sketch of the improvements in public elementary education during the sixty years of Her Majesty's reign; an account of the professional preparation of teachers, giving prominence to the experiment of sending selected students to France and Germany, Teachers' Conferences, and the Committee on the Pupil-Teacher system; the Voluntary Schools Act, and Elementary Education Act, 1897; the appointment of women as sub-inspectors and a set of tables of statistics more complete and better arranged than usual.

* * *

On the 7th of February last, there was an enquiry made by the Committee of the Leicester School Board, as to the allegation of a teacher having used words extremely offensive to Roman Catholics. The allegation proving baseless the Chairman of the Board said that where information with regard to any complaint came from a third party, investigation should first be made in Committee and no charge be made publicly until the person making the accusation is thoroughly convinced it is true. Fairness to teachers requires that nothing shall be said publicly that cannot be substantiated on inquiry.

Here in India where people feel keenly on matters relating to religion, boys are only to ready too take offence at words when no offence is meant and bear their complaints to their parents. And these lose no

time in bringing such complaints to the notice of the managing authorities. It is incumbent on the latter to lay to heart the words of the Chairman of Leicester School Board with reference to such complaints.

* * *

A deputation of the members of the Women's Industrial Council waited upon Sir John Gorst at the Educational Department, Whitehall, on Wednesday 2nd March, to request that an inquiry might be made about the employment of children, with the view to restrict the age at which they are allowed to work during the ordinary school age. Sir John Gorst frankly recognised the evils brought to his notice and said that employment of school children in remunerative work in their free hours prevented them from perfecting the faculties they are endowed with and that it made a large part of British educational expenditure useless. Among the obstacles that stood in the way of getting children better educated and more taught, was the want of unanimity among the members of Government as to the usefulness of education. "There are a very large number of people who perfectly *bonâ fide* and honestly believe that education is not altogether a good thing for the masses of the people; that it unfits boys and girls for those humbler employments in life in which it is necessary for the maintenance, they think, of our civilisation that the greater part of the people of the country should remain." He continued, "There are no doubt a great many who have arrived at the opinion that it is essential for our industrial and commercial success among the nations of the world that our workers should receive technical instruction, and there is a considerable amount of zeal, in the present day, among all classes for technical instruction. But even those have, many of them, not yet arrived at the conviction that no system of technical instruction can be efficient which is not based upon sound elementary education. They hardly realize that if we had to-morrow established in this country as a system of technical good education as is to be found in the best of the European countries, it would fail because there would not be the raw material to which the instruction could be applied."

* * *

Referring to Mr. Frank Moulton's statement in the *London Times* that London degrees "are esteemed as highly as the corresponding degrees of our residential Universities", *The Journal of Education* (London), asks him to consult scholastic agencies as to the respective values of a London and of an Oxford or Cambridge degree in the scholastic market, or to look at the list of the Headmasters' Conference and see how many of its members hold London degrees.

Anent the discussion of the Irish University question the same Journal deprecates the creation of sectarian Universities, as all such sectarian agencies have an inevitable tendency to narrowness. All the interests of Catholic students can, it maintains, be best served by having Catholic hostels to serve as houses of residence affiliated to Trinity College, Dublin.

* * *

In the Lady Manners School, the experiment of co-education of boys and girls seems to have had some success. The boys apparently behave well because of the presence of girls, and the use of the cane bids fair to become obsolete.

* * *

Mr. Eric Parker's remedies for the growing discontent of the Preparatory School Assistant Master are these: Insistence upon training, which will weed out all those who make the schoolmaster's profession a stepping stone to other professions, and a lowering of the initial salaries in order to provide money for a steady increase. The Preparatory School corresponds to our Middle Schools, and the two remedies suggested by Mr. Parker are being adopted by the educational agencies here, with the slight difference that they do not see any wisdom in the proposal to raise salaries at reasonably frequent intervals.

* * *

Professor Steggall complains (*Journal of Education*) that too little attention is paid in the teaching of mathematics to the logical processes underlying such studies, wherein mainly consists their usefulness. If the examiners paid more attention to *processes* than to *results*, teachers would find it 'pay' to have the right method of instruction followed in mathematics. Mr. Steggall also suggests that mental arithmetic should be carried much further up the school than generally seems to be the case.

* * *

Signs are not wanting that athletics will become much less of a fetish in the public schools of England than they have been hitherto. The father finds that his son's proficiency in athletics does not mean success in the professions. "As one after the other entrance into the army, medicine, and legitimate business becomes closed and the pride of the family, after enormous outlay on special teachers, is reluctantly dragged into the hospitable bosom of the Established Church, there to seek respectability and peace, the poor father becomes dimly conscious that there is something wrong somewhere." There is not much risk, however, of the attention paid to athletics being excessive in India for a long time to come.

* * *

Miss Frances E. Willard, who died on the 17th of February, was engaged in education before she began her Temperance work. She was a

teacher for nearly 16 years from 1858 to 1874. In her first school at Harlem, Cook County, she had to help to sweep out the schoolhouse.—dirty, broken-windowed and cob-webbed as it was. Child Psychology was not as yet. Fathers used to come to the school with sticks asking the mistress to beat their children with those particular ones. In 1862 she became head teacher of the Evanston Public School, and later Preceptress of Normal Sciences at the North-Western Female College and in 1871 she was made President of the Evanston College. She found her work agreeable as there was a sympathetic President in the Rev. Dr. Haven, as the Head of the North-Western University to which the Women's College had been affiliated. When a less sympathetic President took the place of Dr. Haven, Miss Willard found her situation far from pleasant and resigned her educational work. It was a great wrench for her to give up the work she so much liked, one in which she saw only the best side of human nature, and turn to one where the worst side of human nature is seen. Her resignation of school-work she always looked upon as "the greatest sacrifice her life had known or ever conld know."

* * *

After a masterly analysis of the political situation which makes it impossible for the Government to legislate usefully on Secondary Education, Mr. Macan suggests the appointment of a "High Court of Education" as the one thing needful for the promotion of the interests of Secondary Education. He would have this institution thoroughly representative of the various bodies engaged in active educational work, and named "The High Court of Educational Information, Advice and Arbitration." Its powers should be strictly limited to these functions. "It could send for persons, visit schools or call for documents. But it would have no statutory power to enforce its decisions. It would rule by the weight of authority . . . . . . . . . . . . . If asked by *both* parties to a dispute, it would arbitrate; consulted by *one* party, it would advise. Its *published* decisions, which would, of course, be only those practically unanimous or carried by, say, a two-thirds majority, would go out as a Blue-book. It would thus gradually build up a code of educational equity. Opinions on matters so controversial or complex that they could not be settled in this way might go out to the two parties, if they agreed to ask for them, in the form of majority and minority reports with the names attached; public opinon would settle the relative values, but the "High Court" itself would not be bound by them as it would be by its published *chose jugé*."

* * *

It is well known that there is a tendency among us to elevate a

fairly efficient High School into a far from efficient Second Grade College, a fairly efficient Second Grade College, into a far from efficient First Grade College. How detrimental it is to the true interests of learning it can be easily seen. Mr. [illegible], writing in *The School Journal* (New York), says: 'It is economic waste for every country town to attempt to maintain a little college of its own, ruinous to the taxpayers, detrimental to the higher schools of learning, and of little benefit to the pupils'.

* * *

Professor Mahaffy is against having a federated University—in which a Roman Catholic College would be co-equal with Trinity and the two together would form the Dublin University. This would lead to Catholics claiming seats on the governing body and bringing down the standard of study. The introduction of the Catholic element would —in the Professor's opinion—lead to endless squabbles, as the Catholic cares more for the advancement of his creed than for the true interests of science and literature. Dublin University does not shut out Catholics. What the Catholics really want is not the removal of a grievance, but the acquisition of a privilege. These Catholics do not raise the cry of 'Protestant atmosphere' in Oxford or Cambridge where they go in considerable numbers. They raise the cry here, says Mr. Mahaffy, because they think they will get something by it.

* * *

Referring to the courses of lectures arranged for Schoolmasters' holidays by the College of Preceptors, the Frœbel Society and other similar agencies, a correspondent to the *Educational Times* says: "The necessity for holidays is at least as great for teachers as for taught; in these days of nervous strain, high pressure and—the extra consideration that has now displaced the cane, we need to remember *dolce far niente*, and *é necessario di far niente*—at least sometimes."

* * *

The words of the President of the Chicago University about the diet of the student will be of interest to us here: "Hundreds of students in the University of Chicago are living upon a diet which does not properly support brain-work. Many are literally starving; the University is turning out men of strong intellect and weak body; some of these moral and intellectual dyspeptics do far more injury to the world than good."

* * *

The Mastership of Selwyn College, Cambridge, vacant by the death of Bishop Selwyn, has been conferred on the Rev. Professor Kirkpatrick.

Part of the Seeley Memorial Fund has been diverted to establish a Seeley Medal, to be offered annually to those candidates for the Thirlwall and Prince Consort Prizes who submit dissertations for those prizes on subjects dealing with international policy during some period not earlier than A.D. 1648.

* * *

At Oxford, the Rev. L. H. Mills has been appointed Extraordinary Professor of the 'Zend' language.

* * *

"Among the problems in discipline, whispering is one of the most difficult" says a writer of the Boston *Journal of Education.* "As the days go by there is a tendency to whisper more, faster and louder. It must be restrained, kept within limits—but what are the limits? It is a rather perplexing question to answer. Much depends on the personality of the teacher. His teaching may provoke whispering or will give no room for it." As a remedy applicable by all, the writer suggests single desks for students inasmuch as the temptation is removed by the arrangement. There is not much whispering in Indian schools, whatever else there may be.

* * *

That Schoolmasters are rather unprofitable servants is the far from cheering conclusion to which Professor Dolbear's address on "Education in the light of Mental Evolution" points. "Wisdom is the highest educational product, but much knowledge does not insure it. Wisdom obtains the largest possible results with given resources. It is the ability to apply knowledge economically, but this does not come by training, it is instinctive, and depends on well-developed structure, not on acquisitions. All this implies not that nothing can be done or expected, rather that what is to be expected depends on what nature has provided, to a much greater degree than has been supposed or than any educational system heretofore has admitted."

* * *

The threatened dissmissal of Dr. E. B. Andrews, President of the Brown University, looked like another blow on the freedom of teaching in America. Because Professor Andrews would not think in matters economical as the advocates of the unitary gold standard would have people think, because of the moral support he gave bimetallism, albeit he was not a teacher of political economy and showed no 'pernicious activity' in airing his views, a committee of the corporation of the Brown University made an extraordinary communication to him, which amounted to an indirect request for his resignation. This is the most important part of the letter. "They (the corporation) signified a

wish for change in only one particular, having reference to his views upon a question which constituted the leading issue in the recent Presidential election, and which is still predominant in national politics—namely, that of the free coinage of silver as legal tender at a ratio of sixteen ounces of silver to one of gold. They considered that the views of the President, as made public by him from time to time, favoured a resumption of such coinage, and expressed the belief that these views were so contrary to the views generally held by the friends of the University, that *the University had already lost gifts and legacies* which otherwise would have come or have been assured to it, and that without change it would in the future *fail to receive the pecuniary support* which is requisite to enable it to prosecute with success the grand work on which it has entered." They wanted 'a forbearance, out of regard for the interests of the University, to promulgate his views.' The letter has been characterised as sordid and mean to a degree. Mr. V. S Yarreo remarks: * "The real point is whether such suggestions are to be tolerated and encouraged, whether freedom of University teaching and the dignity and independence of educational iustitutions would not be seriously compromised by the subordination of every interest of colleges to the 'gift and legacy' consideration."

In spite of the support which the strongly partisan press of America gave to this encroachment of the University Corporation, they have had the sense and manliness to draw back from their untenable position. We should not omit to mention in this connection that twenty-four out the thirty-seven professors aud assistant professors joined in issuing a public statement condemning the action of the trustees.

* * *

Prof. Earl Barnes is inclined to ascribe the strength and the master fulness of the English to their frank acceptance of corporal punishment as a means of social control. This attitude of the English is well signified in Rudyard Kipling's *The 'Eathen, Pharoah and the Sergeant* and *Captain Courageous.* The cases where direct physical control by means of corporal punishment would be useful are with reference to young children, primitive peoples and certain types of spoiled people. But it should not be taken for granted that Solomon's maxim gives the whole gospel of government. Absolute control backed by physical penalties if too long continued destroys initiative, crushes out artistic development and brutalizes those subject to such control.

* * *

Information has been received in Dublin *re* negotiations between

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* *Westminster Review.*

Roman Catholic Bishops and Mr. Arthur Balfour on the University question. The Bishops are ready to agree that not more than a third of the governing body of the proposed University should be clergymen and the other two thirds need not be composed of Roman Catholics. The University is to be open to students of all denominations and Professorships equally open for free competition. The first lay governors are to be nominated by the Crown and even when there should be graduates enough for electing a Senate the Crown will reserve its right to nominate a certain number—an arrangement not unacceptable to the Roman Catholic laity.

* * *

Sir William Fraser, the late Deputy Keeper of the Records of Scotland, has left by will to the University of Edinburgh £25,000 for the foundation of a chair to be known as "Sir William Fraser Professorship of Ancient History and Palæography", £10,000 for the Library and half of the residue of his estate for bursaries, researches, publications, &c.

* * *

Mr. S. C. Mahalanobis, B. Sc., F.R.M.S., has been elected a Fellow of the Royal Society of Edinburgh. The gentleman is at present Demonstrator and Assistant Lecturer in Physiology at University College, Cardiff.

* * *

The University of Freiburg in Baden has made arrangements for the insurance of all the students, lecturers and even the students of the High School. This academic insurance to be inaugurated next term will secure compensation for all injuries received in the University buildings and even for accidents happening at excursions under the guidance of lecturers.

* * *

The two latest appeals for outside assistance in connection with the ancient Universities are those made from Glasgow on behalf of the University Library and from Cambridge on behalf of the Hall of the Union Society. The Glasgow University Court, it appears, pays an annual sum of £750 'for the ancient privilege of a copy of every book published.'

* * *

The process of 'municipalizing' the primary, secondary and higher education of the large provincial centres in England, which has been applied in Manchester, Leeds and several other great towns, is being gradually extended over a wide area. Bradford is now engaged in grading its technical college, mechanical institute, grammar school and public elementary schools.

Mr. H. L. Callendar, M.A., F.R.S., Professor of Physics in the McGill University, Montreal, has been appointed to the Quain Chair of Physics, University College, London.

* * *

Dr. Johann Georg Buehler, C.I.E., formerly professor at the Elphinstone College, Bombay, was drowned on Good Friday in the Lake of Zurich. Professor Max Müller has written a letter to the *Times* commemorating his services as a Sanskrit scholar. His most recent work was 'Grundriss der Indo-Arischen Philologie'.

* * *

While we deprecate anything like the sort of Anglo-mania that prevailed in the latter part of the eighteenth century in France and which was extremely common among our young men some time back, we do not altogether love the extreme narrowness that is the result of an exclusive devotion to the study of oriental languages. Mr. Taw Sein Ko says in *the Asiatic Quarterly* of the Chinese literati: "The literate officials are extremely conceited and proud of their book learning; and their regard for the Confucian classics resembles the attitude of the Hindus to their Vedas and of the Muhammadans to their Koran. They believe that these classics are the repositary of universal knowledge from which can be extracted moral, political, legal and social maxims, as well as treatises on all things knowable from microbes to elephants." It is from these literati ambassadors are chosen and they are expected "to display their patriotism by vilifying other countries and glorifying their own. Their stock subject is the custom of hand-shaking and kissing in public between the sexes in the West, and from it they draw all manner of inferences casting most serious reflections on the moral character of Europeans and Americans, forgetting the maxim, *Honi soit qui mal y pense.*"

* * *

"It is not rare," says Mr. T. S. Ko, "to see three generations, *viz.*, Grandfather, father and son appearing at the public examinations, which consist mainly in reproducing in the form of essays and poems what has been committed to memory out of the all-pervading classics."

* * *

It appears that in 1872, 120 students were sent from China to the United States to be educated at Government expense. After some years they were recalled for this among other reasons that the morals and the native etiquette of the students suffered by contact with American Society.

* * *

Prof. Tylor read on the 12th March, at a meeting at Christ Church,

a paper criticising some of the views contained in Jevons' 'Introduction to the Study of Religion' and Frazer's 'Golden Bough,' especially with reference to *totems.*

* * *

We recommend to the attention of teachers of English here the very interesting article on 'the Study of Literature in Girls' Schools' in the April number of *The Journal of Education.* After describing how successfully literature is taught in Germany, the writer gives a syllabus of the Study of English Literature for a Girls' School. In teaching according to this syllabus no 'Stopford Brookes' or primers of any sort will be used except, perhaps, in the highest form, as handy books of reference for dates. The teacher must herself supply, during the lesson, any information that is required, and the pupils will either read for themselves or will hear their teachers read, selections from the works of the chief writers. Some such book as Ward's 'English Poets,' (if it could be brought out in a cheaper and more compact form) will supply everything that the pupil can require to obtain an excellent and thorough knowledge of the best poems in the English language. Similarly, representative passages could be selected from prose writers and Henry Craik's 'Selections' may serve for guidance though the writer does not mention the book. According to this scheme, "*no* notes will be furnished, and the books will be studied from the point of view of *literature,* and not to learn something else, however valuable that something else may be."

* * *

Such a training would create a taste for books of high literary character. "If a girl has read at school, and to some extent, however faintly, appreciated 'Sesame and Lilies,' 'Silas Marner,' 'Scenes of Clerical Life', some of the novels of Scott and of Jane Austen, she will not be likely to rave over the Marie Corellis, the Hall Caines and the Sarah Grands."

* * *

Mr. H. E. Oakley in his report to the Education Department on the Training Colleges expresses his amazement at the opinions expressed by Schoolmasters on the subject. England, according to him, is the only civilized country in the world where two opinions are still held on the importance of training. "So long as the heresy prevails that a young man who is a First class man in some Tripos can be clapped into a room with thirty boys without very great loss and injury whilst he for years is painfully picking his own way, so long will little advance be made." Mr. Oakley considers that ideal training requires that students should

pursue liberal studies for two years with little or no practice in teaching. In the third year they should learn the technique of the art, pursuing at the same time a favourite study—mathematics, history or natural science.

* * *

We take the following from Canon Lyttelton's Address at the Prize Distribution ceremony of the College of Preceptors: "You know what Dr. Arnold said: that between boys there was not anything like so great a difference of ability as there was of energy, and I must say that the older I grow the truer I find these words to be. It is quite amazing—the number of boys that habitually pass under my own eye whose abilities are good enough to bring them right up the top of the tree, and simply will not, or cannot, make the requisite effort; and alongside or among them (I am sorry to say in quite a minority) there are those whose abilities are nothing particularly striking, but who, somehow or other, have that in them which shows that they will not let a chance go by, and who have learnt the lesson that effort must be not only honest, but must be wonderfully persevering if it is to succeed in the long run."

* * *

"Trite enough" readers may say, but none the less worthy of being laid to heart.

* * *

A protest is raised in the April number of *The Journal of Education*, London, against *Athlomania, i.e.*, the wild excess of passion for physical exercises and athletic contests. The writer complains that preparatory schools are being started on a purely athletic basis—by men who pretend to no literary culture and who profess none; and that in some preparatory schools games are carried on rather for the benefit of the masters than for that of the boys.

* * *

In the writer's opinion there is latent in the Anglo-Saxon an element of antagonism to culture; albeit it does not exhibit itself prominently because of admixture of other elements. The Duke of Norfolk was candid enough to express his repugnance to the New Learning. "It was merry in England before the new learning came up. Yea, I would all things were as hath been in times past." Athlomania seems to be a recrudesence of barbarism.

"It is in all ways desirable," continues the writer, "that masters and boys should play together; but surely it should be understood that

in the playing field the masters are the guests rather than the hosts, so to speak, that they take part in the pastime of their pupils rather than allow their pupils to take part in theirs."

* * *

The following account of a recent find shows how similar to our own was the ancient banking system: "The very earliest banking firm of which there is any record was that of Egibi and Son, an institution which carried on advance, exchange and general financial business in Babylon in the year 600 B.C. Knowledge of this firm is obtained from certain records on clay tablets which have been found in recent excavations made by a party of English and French archæologists near the site of the ancient city above mentioned. Bills of credit, drafts, &c., the characteristic signature of Egibi and Son, have been found in many other parts of Asia Minor, and it is believed that close study will prove that some of the clay tablets found in tombs and pyramids in Egypt will finally prove to be Egibi 'Negotiable Notes'."

* * *

Dr. W. J. Simpson, late Health Officer of Calcutta, has been appointed Professor of Hygiene in King's College, London.

* * *

Mr, Arthur Sidgwick has been made an Honorary LL.D. of Glasgow University.

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The University of Cambridge is in want of £50,000 to provide suitable and complete Medical Schools.

* * *

In the Colonial and Foreign Notes of the Supplement to the April number of the *London Journal of Education*, we find an appreciative notice of the Second Annual Conference of the Teachers' Guild of Madras. "The lines of such Conferences" says the Note, "are presumably much the same all the world over, yet it may be a surprise to some of us to learn that in Madras, there seems to be a tendency on the part of some otherwise estimable men to consider themselves above and beyond the sphere of Educational Conferences and that they can get no good by attending them or indeed any meeting on educational subjects!"

# INDIAN NEWS.

## BENGAL.

A meeting of the Croft Memorial Fund was held in the last week of April at which it was announced that as much as Rs. 4,100 had been raised. It was resolved that a bust should be made at the required cost for the perpetuation of the services of the late Director of Public Instruction.

* * *

Sir John Maclean has been appointed Vice-Chanceller of the Calcutta University.

## HYDERABAD.

Mr. W. H. Stead has offered to the Department of Public Instruction in the Nizam's Dominions of 100,000 copies of penny novels for free distribution. The offer, we hear, has been accepted. We hope there are readers enough to appreciate the gift.

## NORTH-WEST PROVINCES.

With respect to the projected Mahomedan University of Aligarh Mr. Mahomed Ajmal Khan suggests that subscriptions should be collected from the whole of the Mussulman community in India.

* * *

On the 18th April last a meeting of the Trustees of the Aligarh College was held and they resolved to continue vigorously the work of the College started by Sir Syed Ahmed. The students were to be trained up so that they might cherish feelings of loyalty to the Government and bring about friendly relations between the British and the Mussulman communities. These objects could be best secured in the Trustees' opinion by the maintenance of a strong English staff.

* * *

Mr. William Knox Johnson, M.A., and Babu Sarat Chunder Mukerji, M.A. and B.L., of Canning College, Lucknow, have been appointed Fellows of the Allahabad University.

## PUNJAB.

Mr. Gordon Walker, Additional Judge of the Chief Court, has been appointed Vice-Chancellor of the Punjab University.

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According to the *Pioneer*, the Veterinary College at Lahore has been among the most useful and successful of institutions. Its working, according to the same paper, has been characterised by enthusiasm, patience and common sense.

## MADRAS.

We are sorry to learn that after all the Committee of the National Indian Association is going to close the Vizianagaram Maharajah's Girls' Schools in Madras. A local paper says that the Managing Committee of the Triplicane Hindu High School will take up the management of the Girls' School at Triplicane.

* * *

Any scheme of education that does not make an adequate provision for the teaching of the *good* and the *beautiful* as well as of the *true* is surely a lopsided one. The scheme we are familiar with did not till very recently take account of of 'the good'. But we have now recognized the necessity of 'moral education' though we are not all agreed as to the methods adopted to achieve the end in view. As for the third, no serious attention has been paid it at all. The rupee-loving Hindu father who pinches himself to provide for his son's schooling will be astonished to hear that it is proposed to make his son appreciate pictures and music, and pick up such accomplishments as would be of no use in securing him an employment in the Collector's cutchery or in earning his fees as a vakil. But as men live not by rupees alone, as life is somewhat broader than could be quite taken in by the Hindu father's powers of vision, there need be no hesitation in making boys and girls here see that there are more beautiful things than the grimy surroundings within their ken. So it is to be hoped that Mrs. Brander's paper on 'Art in Schools', read under the auspices of the Teachers' Guild, will be productive of some practical good by stimulating efforts to organize the teaching of art in schools.

* * *

Dewan Bahadur V. Kristnamachariar has promised to award a prize equivalent in money value to a sovereign to any member of the

Teachers' Guild who sends in the best essay on 'A Model Happy School'. Other conditions of the competition will be announced later on.

* * *

The President of the Madura District Board, in forwarding the Local Fund Budget Estimate of the year, says that the services of the shorthand teacher of the Technical Institute were dispensed with in June last when the shorthand class was abolished as not being self-supporting.

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The *Indian Mirror* states that Mr. A. V. Narasinga Row has left by his will the princely sum of a lac and fifty thousand rupees for the endowment of the Hindu College, Vizagapatam.

* * *

We are glad to learn that the ground opposite Pachaiyappa's College has been granted by the Government to be utilized for the construction of the Hostel by Rajah Sir Savalai Ramaswami Mudaliar. When the Hostel becomes a *fait accompli*, it will, we hope, be thoroughly appreciated by the badly housed students at Madras.

* * *

It appears that in the Panchama population only 8 in a 100 of boys and 1 in a 100 of girls attend schools.

* * *

We hope that there is little truth in what a correspondent to a local paper stated that there were hap-hazard arrangements made with regard to the appointments of Professors for the College with which the late Maharajah of Vizianagram was so honorably connected. We should be sorry to hear that so soon after the death of that munificent patron of learning, the College for which he had done so much was in an unsatisfactory condition. In this connection we should suggest to the benevolent gentlemen who want to encourage learning by money grants that the preferable arrangement is not to make any donation dependent on such an uncertain thing as the life of the donor. If there is something attractive in having many to pray with interested fervour for one's long life and prosperity, there is something more attractive still in the knowledge that one's beneficent arrangements will not be interfered with by a too grasping heir or successor and that the good done will live after one and the evil will be interred with one's bones.

* * *

We notice an advertisement in *The Hindu* inviting applications for the Headmastership of the Municipal High School, Bellary. Is there not among the staff any graduate equal to the duties of Headmastership? It would be a convenient arrangement to have always an able First Assistant Master so that he might in due course be elevated to the

position of Headmaster. Such an arrangement is calculated to create the least disturbance in the work of the school. This commendable practice has of late years been followed by the Hindu High School, Triplicane.

* * *

Miss Rajagopal, Lady Superintendent of Girls' School, Bangalore, is trying to prepare girls for Upper Secondary Examination, especially Brahmin widows, with a view to train them subsequently as teachers.

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On the 21st April last, a meeting of the Teachers' Guild was held in honor of the Rev. F. W. Kellett. Messrs. R. S. Lepper, V. S. Srinivasa Sastri and W. E. Hoare spoke in highly appreciative terms of the work of Mr. Kellett as Secretary of the Guild. The comic recitation by Mr. Hoare and the vocal and the instrumental music which formed a part of the programme were highly enjoyed by the audience.

* * *

At the meeting of the North Arcot Teachers' Association held at the Arcot Mission College, Mr. T. S. Kumara Sawmi Aiyar, B.A., and L. T., 'read a paper on 'The Curriculum as laid down in the Educational Rules'. The Association recommends the reintroduction of the Text-Book for the Matriculation Examination of the Madras University.

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Prince Ranjit Singhi should have carried away with him pleasant memories of Madras. The Presidency, The Christian and Pachaiyappa's Colleges presented him with addresses of welcome.

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## NOTIFICATIONS.

### BOMBAY.

List of appointments in the Educational Department for the month of April 1898.

*4th April* 1898.—The following appointments are made in the Poona Training College from 1st April 1898; Mr. R. L. Soman, B.A., 4th Assistant, to be 3rd Assistant; Mr. V. A. Latiff, Munshi, 5th Assistant, to be 4th Assistant; Mr. R. B. Datar, 6th Assistant, to be 5th Assistant; Mr. V. E. Kemkar Shastri, Poona Native Institution, to be 6th Assistant.

*5th April* 1898.—The following appointments are made in the Elphinstone High School; Mr. U. G. Dewan, 14th Assistant, to be 13th Assistant;

Mr. J. B. Metha, 15th Assistant, to be 14th Assistant; Mr. B. M. Bahadurji, 16th Assistant, to be 15th Assistant; Mr. S. Maiunddin, 17th Assistant, to be 16th Assistant; Mr. B. M. Sataria, 18th Assistant, to be 17th Assistant; Mr. B. R. Lentin 19th Assistant, to be 18th Assistant; Mr. Y. H. N. Kassami, 20th Assistant, to be 19th Assistant; Mr. V. D. Marathe, 21st Assistant, Gujarati, Side and *sub-pro-tem*, 18th Assistant, Marathi Side, to be 20th Assistant, Gujarati Side.

*6th April* 1898.—Mr. G. M. Zote, 1st clerk, Ahmedabad Training College, is appointed Head clerk, to the Deputy Educational Inspector, Broach; Mr. M. T. Mehta, 2nd clerk, Ahmedabad Training College, is appointed 1st clerk in the same College; Mr. G. D. Mehtaji, 2nd clerk, Deputy Inspector, Kaira, and *sub-pro-tem*, 2nd clerk, Deputy Inspector, Ahmedabad is confirmed as 2nd clerk, to the Deputy Inspector, Ahmedabad; Mr. J. J. Kapadia, 2nd clerk, Deputy Inspector, Panch Mahals, and *sub-pro-tem*, 6th Assistant, Telang High School, Godra, is appointed 2nd clerk, to the Deputy Inspector, Kaira; Mr. D. N. Mujumdar, 3rd clerk, Deputy, Surat, and *sub-pro-tem*, 2nd clerk, Deputy, Kaira, is appointed, 2nd clerk, in the Ahmedabad Training College; Mr. C. G. Mehta, *sub-pro-tem*, 3rd clerk, Deputy, Surat, is confirmed as 3rd clerk, to the Deputy Inspector, Surat; Mr. J. M. Shah, *sub-pro-tem*, 2nd clerk, Deputy, Panch Mahals, is confirmed as 2nd clerk in the same office.

*28th April* 1898.—The following appointments are made in the office of the Director of Public of Instruction; Mr. R. T. Soman, 9th clerk, to be 8th clerk; Mr. C. A. Mehta, 10th clerk, to be 9th clerk; Mr. N. R. Deokrule, 11th clerk, to be 10th clerk; Mr. D. M. Takalkar, 12th clerk, to be 11th clerk; Mr. C. R. Joshi, 13th clerk, to be 12th clerk; Mr. G. G. Gore, 10th clerk, Educational Inspector, Central Division, and *sub-pro-tem*, 2nd clerk, Deputy Inspector, Satara, to be 13th clerk; Mr. V. T. Modak, clerk, in the Poona Native Institution, is appointed 10th clerk, in the office of the Educational Inspector, Central Division; Mr. Bhau Janardan Bhide, 1st clerk, in the Poona Training College, is appointed Assistant Clerk, and Librarian, in the College of Science, Poona; Mr. W. R. Joglekar, Head clerk, to the Deputy Inspector, Nasik, is appointed Head clerk, to the Deputy Inspector Satara.

The following appointments are made in the clerical line; Mr. G. S. Joshi, Head clerk, Deputy Inspector, Poona to be 1st, Clerk, in the Poona Training College; Mr. V. V. Deodhar, 2nd clerk, Poona Training College, to the Head clerk, Deputy Inspector, Poona; Mr. M. N. Sahasrabushe, clerk in the 1st class, Sub-Judge's Court, Satara, is appointed 2nd clerk, Deputy Inspector, Nasik.